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"INTER SILVAS ACADEMI QUÆRERE VERUM."

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General Literature.

Memoir of Count de Montalembert. By Mrs. Oliphant. Two Volumes. Blackwood and Sons.

THE Romantic movement had many sides; but perhaps its permanent significance is best expressed by saying that it was the idealisation of the growing-pains of a single generation. The young men who entered life when the storms of the revolutionary wars were clearing away had some excuse for believing, what all young men wish to believe, that the tiresome routine of existence was come to an end at last, that, after the world had passed through such an astounding series of crises, it never could settle down into the old ruts again, and jog along at the old humdrum rate. As the appalling fact became plain that life was going to be much the same as it always had been, as they found the world was too heavy to be lifted up to ideal heights on their shoulders, they had really no alternative (unless they would submit to be commonplace themselves) except to cry for the moon and the middle ages. *Le mal de René* became a fashionable complaint for the same reasons that René had become a fashionable hero. Society was weaker than in the eighteenth century, when it was still strong enough to turn at least one cold shoulder to Rousseau, and it was only the weakness of a corrupt society that made it possible for Rousseau, with his diseased craving for emotions, to become a power at all. The society of the restoration was purer than the society of the *ancien régime*, but this was not enough to compensate for the strength of traditions still unbroken; and there was another source of weakness which perhaps has not been sufficiently noticed. Napoleon, with all his hatred of *idéologues*, had rendered them an inestimable service by organizing all the higher education of France upon an uniform, systematic, compendious plan. A person who has been through such a course of instruction feels that he has exhausted the world as it is when he is still upon the threshold of actual life. He has had a summary of everything, and has nothing to wait for before making up his mind whether he will despair of it all or undertake to regenerate it upon any principle which happens to commend itself to him. Montalembert elected to regenerate the world instead of despairing of it; he was free from the diseased personality which coloured the pessimism of Rousseau, and in a lesser degree of Chateaubriand and Lamartine. His career might be taken as a model of healthy romanticism, or, if healthy romanticism is a contradiction in terms, it must be admitted that he lived a life of wholesome and deserved prosperity, though he tried men and things by a standard which no generation could have attained, and though his own generation came short of any standard by which an honourable

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man could consent to try his contemporaries or to be tried himself.

His early life was passed in England under the care of his maternal grandfather, who consoled his declining years by expanding his Oriental memoirs into many folio volumes for the future edification of the young Montalembert, who seems to have been a model boy of the Miss Edgeworth type, with a very exalted estimate of the value of knowledge and a strong desire to reward his elders for their benefits by deserving their approbation. He seems to have been less comfortable when reclaimed by his own father, who interrupted his studies to take him to all manner of sights and ceremonies, of which his precocious gravity exaggerated the inanity. At the age of twelve he made his brother, aged ten, swear everlasting fidelity to the charter of poor Louis XVIII.; one year later he gravely observed in his journal that the heroic fortitude of that monarch under his painful and lingering illness was worthy of the august author of the *Charte constitutionnelle*. At the Lycée of Sainte-Barbe, at the age of fifteen, he recorded his conviction, finally determined by the perusal of a work upon law, that England was the first country in the world; at seventeen, he and his friend, Cornudet, solemnly pledged themselves to one another to devote their lives thenceforward to God and their country. Montalembert was already exercised by the problem how he was to reconcile his ardent faith with his equally ardent patriotism. He left the *lycée* to his regret without a prize, apparently he had read too much and too widely to be able to produce anything empty enough to be finished. Immediately afterwards he had to join his father, who was ambassador in Sweden, and to enter into the gaieties, such as they were, of the society of Stockholm. His experience was not favourable. He concluded that society could only be amusing to those who were famous. A lady of his circle pronounced him *altier et pédant*, and it is probable that at least one-half the charge was not ill-founded. At this period he imagined that his serious mission in life, which these vexatious frivolities so unaccountably delayed, was to sit at the feet of O'Connell, the solitary Catholic patriot of the period, and write an immortal work upon Ireland. These plans were interrupted by the necessity of escorting his sister to a warmer climate, but to his great remorse she died upon the journey. On his return to Paris he published two articles on Sweden and Ireland; he seems never quite to have forgiven M. Guizot, then editor of the *Revue française*, for mutilating the former after he had consented to abridge it, though perhaps editors may sympathize with a *confrère* who shrank from publishing a sarcastic account of a king, by the son of an ambassador resident at his court.

Montalembert set off on the Irish expedition just in time to miss the fighting in July; he hurried back at once to serve his country; but his father felt that such enthusiasm was rather likely to compromise the family, and sent him back to complete his tour. He was enchanted with the Irish peasantry, and did poetical justice to the charms of Irish scenery; the only drawbacks to his enjoyment were that he could not settle which of Lord Donoughmore's daughters to fall in love with, and that he was disappointed in the Liberator, who, instead of fooling the young enthusiast to the top of his bent, turned him into a miscellaneous drawing-room to find his level and, as he naturally supposed, enjoy himself.

Mrs. Oliphant is probably right in supposing that in spite of this disenchantment the visit to Ireland determined Montalembert's career. The discovery that priests could act as demagogues among a fervently Catholic population seemed the entire solution of all difficulties as to how ardent Catholicism was to be reconciled with ardent patriotism. The solution might have been less satisfactory

if Montalembert had understood the harangues of the tribunes whom he venerated, and if his own patriotism had not been as aimless as it was ardent. He seems to have been sincerely under the impression that the principles of 1789 provided for all the legitimate needs of humanity, that the charter of 1814 was an adequate, though perhaps perfectible, embodiment of those principles (whence it followed that any infringement of the charter was to be regarded from a very transcendental point of view), that the consent of Parisian newspapers and *à fortiori* a successful insurrection in the streets of Paris were unmistakable declarations of the will of France, and that any government which a few resolute and dexterous men could manage to impose upon the insurgents was consecrated by the national choice. Perhaps one reason why parliamentary government has succeeded better in England than in France is that in England the series of fictions on which it reposes have been assumed without being stated, while in France those fictions have formed the favourite topics of parliamentary amplification and the favourite arena of parliamentary contests. Montalembert attempted to account for the difference in another way; he imagined that public men in France had only to imitate their neighbours and practise the parliamentary virtues for two or three centuries: and imagined that this would compensate in the long run for the disadvantage of France in not possessing a secure and respected aristocracy. The fact is that in England the majority of the people have never been in such a bad condition as the majority of the French before 1789: the material relief, with its legal conditions, which the people then gained partly through the fears of the government and the privileged classes and partly through their own violence was the one permanent result of the revolution. This is the reason why the majority of English electors are credulous and excitable and loyal, while the majority of French electors are jealous, sceptical, and apathetic, and the section which is not apathetic keeps the rest of society in a constant alarm by the irrepressible pretension to have the revolution established *en permanence* till it shall have accomplished as much for the floating population of the towns as for the settled population of the country. With the passions of this section Montalembert had not the slightest sympathy. He was quite sincere in his enthusiasm for liberty, partly because he liked to be left alone, partly because he had a haughty dislike for the seamy side of politics, for all the shabby and arbitrary things which it is necessary for a government to do that wishes to be strong in France, and, perhaps, in other countries. He was too generous not to exult in the abolition of all the tangible privileges which had once been so oppressively felt; but he was neither too logical nor too imaginative to be surprised that anybody should find it difficult to accept the social inequalities which were the effects of those privileges, and had simply survived their causes, as a natural, not to say a beneficent, arrangement. Liberty and liberalism are large words; and Montalembert was not alone in supposing that the particular side of a complex movement which aroused his individual enthusiasm was the side which ought to triumph; and that nothing but blindness and prejudice could keep intelligent contemporaries from seeing the necessity of recognising this side as a preliminary to successfully repressing or suppressing the rest. It may be doubted, indeed, though he loved both liberalism and Catholicism ardently, whether he loved either quite disinterestedly as an end in itself; whether both with him were not means and conditions of his ideal life. He was sufficiently attached to the liberty of the press to defend it when it menaced a dynasty, but he called for measures of repression when it had begun to threaten property. He desired

a liberty both of action and of teaching for the Catholic clergy which was utterly incompatible with the doctrinaire traditions of centralised administration; but he never seems to have realised that the triumph of Catholicism implies the suppression of liberty of opinion; he would sooner have seen other religions coexist for ever with his own than have exposed any respectable religionist to the slightest pressure of the secular arm. He never repented of the fundamental mistake of the *Avenir*, which was to suppose that Catholicism could ever unite itself to any system of temporal politics, and thereby give up the right of trading upon all in turn according to its own discretion and its own preferences.

When the *Avenir* was condemned, he submitted to the extent of believing, or at least of acting as if he believed, that its propaganda had been so rash as to be mischievous; but his personal attachment to Lamennais, which Lacordaire seems not to have shared, made it difficult for him to disentangle himself from the last struggles of that imperious thinker, who at bottom disliked Catholicism too much to accept it himself when he could no longer impose it upon others by his own dialectic. The years that followed this collapse were pleasantly and fruitfully occupied, partly by his marriage and settlement at La Roche-en-Bré, partly by some amusingly eager protests against the vandalism which was destroying the ancient monuments which the revolution had spared, and partly by the romantic *Histoire de Sainte-Élisabeth*. This last is delightful in its fresh picturesque fervour, and has none of the unsatisfactory compromises with commonsense which we find in the *Monks of the West*, where the writer seems afraid of hazarding his personal belief beyond the point up to which it is required in the interests of his narrative. It is unnecessary to add that even from the author's theological standpoint the *History of St. Elizabeth* is at least as uncritical as the old chronicles of which the headings of the chapters indicate an ineffectual ambition to assimilate the form. On his return to public life he distinguished himself by impressive and impassioned pleadings on behalf of Poland, the Sonderbund (whose untimely extinction he attributed to the intrigues of Lord Palmerston), and by a persistent and ingenious agitation against the monopoly of the university in the higher education. He was never able to convince the majority of his own supporters of the importance of his subject; and it may be doubted whether he did not fall to some extent into the mistake of confounding symptoms with causes. The teaching of religion at Oxford, forty years ago, was as perfunctory as it can have been in French *lycées*, but a young man's faith incurred no peril whatever by his passing through an university education, for the consent of educated opinion was still orthodox. Educated opinion in France has never really been reconverted since the days of Voltaire, himself a pupil of the Jesuits. Of course the claim to be educated outside the main current of educated opinion was perfectly legitimate, as such opinion did not claim to be infallible. Of course, also, the monopoly of the university helped to confine thought to a series of sterile oscillations between Condillac and Descartes. It is doubtful, however, whether much was really gained for Catholicism by disqualifying some hundreds or some thousands of young men for entering with sympathy into any profession but that of Papal Zouaves, or by passing as many Parisian *gamins* as possible through the hands of religious congregations, with no very perceptible effect in diminishing the ranks of the Commune.

After the revolution Montalembert occupied a position of considerable practical importance in the two reactionary assemblies which the peasantry sent up to punish Paris for

surprising them into a republic. He voted for all the repressive measures that were carried, and for some, like the proposal to establish a second chamber, which were not; towards the close of the republic he lost the confidence of his own party by showing a desire to conciliate rather than humiliate the doctrinaire section of the conservatives in the settlement of the education question. It is possible that M. Veuillot may have been wrong in his estimate of Montalembert's policy; but his polemical instinct did not betray him in his estimate of the temper of the fellow-labourer he disowned. Perhaps the irresponsible isolation into which Montalembert was thrown by the settlement of the question to which he had devoted himself may have had something to do with the naive pertinacity with which he clung, even after the *coup d'état*, to the belief that the prince-president was the tool of the party of order, and had no desire to make the party of order his tool. When he was finally undeceived by the confiscation of the Orleans property, he naturally became the most bitter and disdainful of the anti-imperialists; and he had a magnificent opportunity of insulting the government in a dignified way when it made the mistake of prosecuting him for his exaggerated panegyric on our method of managing Indian affairs. After this he appeared twice in public: once as the advocate of Poland, and once at Malines to inculcate the fascinating and unmeaning formula of a "Free Church in a Free State." But the greater part of his later years were spent in carrying on his colossal work on Monasticism, amid increasing physical infirmities. The preparations for the Vatican Council alarmed and disgusted him as well as other Catholics, who had hoped too much from their schemes of reforming the world on Catholic principles, to be quite ready to sacrifice this world to the next; but it appears, from some naive expressions in his last illness, which Mrs. Oliphant has recorded, that, when the definition came, he would have made the same half-submission as he did in the case of the *Avenir*, and with the same boyish good faith.

Mrs. Oliphant has been too anxious to explain her hero to exhibit him quite so fully as might be wished; we cannot help thinking that even at some expense to his dignity, in the earlier part of the life, he might have been allowed to speak more for himself, and regretting that the time has not yet come for biographers to speak of the idyll of his marriage. Still, with these drawbacks, she has given a fairly complete and highly interesting picture of a high-souled and accomplished gentleman, whose eloquence, earnestness, and unselfishness, gave him a much higher rank in his own country than they would have given him in ours, which he envied and admired so much.

G. A. SIMCOX.

Wergeland's Selected Works. [*Udvalgte Skrifter af Henrik Wergeland.* Udgivne af H. Lassen.] Copenhagen: Gad.

MR. LASSEN deserves the thanks of all Norwegian students for this convenient selection in one compact volume. Hitherto Wergeland has only been accessible in the great standard edition of his poetical and dramatic works, nine ponderous tomes, and his prose writings have never been collected at all. Of the present work the first 350 pages are occupied with the poet's best verses, and it is only with these that we care to deal. Wergeland's pamphlets and histories, novels and biographies, can scarcely be read out of Christiania. This man combined in himself the characteristics of a divine poet and a local stump orator, and his achievements in the latter line were apt to be deplorable.

The book begins with an ode, *Til Norges Frihed* ("To Norway's Freedom"), in very bad sapphics, published, when the writer was sixteen, in the omnivorous journal

Morgenbladet, now a most respectable and even venerable newspaper, but in those days, 1826, still very young and silly. "Norway's Freedom" itself was very young, and Christiania had not yet settled into a capital of Europe at all decidedly. "The wonder was not yet quite gone" from her so long provincial eyes, albeit her day had counted as ten years. It was so new, so strange to be the centre of an independent kingdom; who can doubt that Dublin would receive metropolitan honours with long-continuing agitation? and Christiania had been the Dublin of the Danish dominions. Everybody went mad over the new liberty, and the journalism of the first fifteen years of independence is quite a curiosity of literature. A new kind of poetry was invented to form a safety-valve for so much excitement, *Syttendemaipoesi*, or poetry for the 17th of May, the anniversary of the crowning of King Christian by the Storthing, and Wergeland's ode is a beautiful specimen of this sort of composition. Hardly anything so tawdry, so wearisome, so unreal, has ever been foisted on human attention as the pamphlets and poems of Norwegian independence. A sketch of this literature would form a curious chapter for Dr. Forbes Winslow's celebrated work on the *Obscure Diseases of the Brain*.

Wergeland was an emanation from the very centre of this society. Born in 1808, he was six years old when his father went to Eidsvold to be a member of the infant Storthing, and he must have fed upon brochures, as other baby-poets feed on fairy-tales and folk-songs. In him the *Syttendemaipoesi* culminated, and, before his death, decayed and disappeared. It is impossible to help thinking that Mr. Hartvig Lassen might have given us less of this rubbish; there are a great many verses in the earlier part of the volume that have nothing but their fine versification to put forward as a claim to immortality. The best of them are those which have reference to republican leaders and dogmas in foreign countries, to Liberty in England and France. Perhaps the very best is an ode, dated 1836, on the death of Rouget de l'Isle, who embraced the virginal muse but once, and begat a god. The sonorous march of the verse in this elegy is worthy of the men who went singing through the land that they might die for Liberty. But most of the political poems of Wergeland are turbid and shallow, and his ideas reach no farther than Rousseau; he wrote in 1840 like a Girondin of 1792; his whole life was an anachronism.

Wergeland was a much better poet than Southey; he was a much worse poet than Shelley, but he combined several characteristics of these two men. He surpassed the former in copiousness, if that be possible, and he had the same fondness for strange and unworldly themes; he was consumed, too, with the desire of writing epics. On the Shelleyan side of his genius, he was a fantastic and original lyricist, republican, unpractical, unworldly, desirous of solving the world's enigma in choral dramas. He had the same love for ghastly objects, the same rather morbid fondness for the horrible, that Shelley had. There is a poem in this volume, *Pigen paa Anatomikammeret*, ("The Girl in the Dissecting-room"), that would have delighted the author of the last part of the *Sensitive Plant*. But Shelley in his happier moments was as ethereal, as white as the translucent air of morning, while Wergeland, even where he shows most power, is always lurid and distorted, and of the colour of a thunder-cloud. He is the most English of all Scandinavian poets; not only does he exhibit, in a hundred places, a fondness for English thoughts and habits that amounts to Anglomania, but his style and the character of his writing is more allied to our own than that of any other Northern poet. The Scandinavian scalds eschew metaphysics, but Wergeland

constantly weaves together profound thoughts in his own wild way; instead, too, of the limpid flow of fancy that the Norwegians are accustomed to, this poet festoons his poems with rich and redundant imagery, like an Italian or an Englishman of the more florid order.

When he was twenty-two, Wergeland wrote a drama that covered 700 pages with closely printed verse. This production he designed to be "an epic of the human race and a Bible to republicans." It takes the same place in his literary history that *Queen Mab* does in Shelley's. In a late work by the editor of this selection, *H. Wergeland og hans Samtid* ("Wergeland and his Contemporaries"), we have some curious letters and thoughts belonging to this period, that show how completely uncritical and unsound the author's views on poetry were. There must be something very wrong with a poet's mind when he writes an epic of the human race in 20,000 verses; and had not Wergeland by singular good-fortune met with a sharp and unshrinking volley of criticism, it seems very doubtful whether he would have left anything worth reading behind him. However, in his contemporary, the poet Welhaven, he met with an antagonistic critic, whose words were like rapier-thrusts, sharply dividing the good from the bad. The story of their long quarrel and controversy is among the most amusing episodes of Northern literary history, but it chiefly concerns us here to notice the beneficial effect on Wergeland of Welhaven's polished taste and artistic instinct. Conscious that his absurdities would be ridiculed, he set himself to be absurd no longer, and the last five years of his life (he died young, in 1845) are represented by noble works, full of power and melody, and displaying a greater reticence and a more chastened taste. Mr. Lassen has very wisely given his four greatest works in full, rightly considering that they are too excellent to be mutilated by selection. Two of these, *Jan van Huysum's Blomsterstykke* ("J. v. Huysum's Flower-piece") and *Svalen* ("The Swallow"), are lyrical romances, or rhapsodies, exquisite in fancy and sentiment and splendid in execution; another, *Jøden* ("The Jew"), is a protest, nobly worded, against the expulsion of the Jews from Norway, a remnant of barbarism since exploded; the last, *Den engelske Lods* ("The English Pilot"), is the latest and most finished of his writings, and, though surpassed, perhaps, in parts by the magnificent strophes of *Svalen*, is, on the whole, the finest work he left behind him.

Den engelske Lods begins with a description of the longing after land, the straining of the eyes that watch the horizon towards the end of a long voyage. The poem is written in short, irregularly rhyming trochees, with songs here and there. Presently the white cliffs of Dover glimmer on the horizon, and the sailors join in a Wergelandesque song to England, as the home of freedom:—

"What a glory
For a man
Here to live and love and labour!
What a glory
To live safe
In the old oak's shelter!"

We are then taken along the southern coast of our island; everything is minutely and vividly described, scenery and inhabitants, ships and towns, till we reach Portsmouth, where the pilot is introduced. He is the hero of the poem, and in the eighth canto he begins to tell his story, and in the end comes with the whole party back to Norway, to settle there with his old love, Mary Ann. The last two cantos, describing the scenery and life in Hardanger, where they come to live, have especial beauty and tenderness.

A strange quiet gathers round the record of a very stormy life. Remembering how completely his many-sided public

reputation has all slipped from him since his death, leaving him only a poet, into what a silence all the thundering noises that sounded in his ears have fallen, how different the Christiania of to-day is from the city as he knew it, one recalls his own words sung over the grave of the poet Bjerregaard (I am forced to sacrifice rhyme in translation that I may preserve the order of the words and rhythm):—

"Bring your laurel-garlands here,
Now the poet's brows are heavy,
Cold and white!
Golden rain from leaves of laurel
Now no more can drop down poison!
On his grave
Pour them, till its sombre edges
Vanish, hidden by green leaves."

The versification of Wergeland is original and happy. He especially delighted in adapting his thought to the measure of old songs. It is strange that our poets have not availed themselves of the metrical discoveries of the Scandinavians. Mr. O'Shaughnessy seems to have borrowed something of the liquid numbers of the Swedes, but no other recognised English writer has availed himself of these, or of the bolder Danish metres. EDMUND W. GOSSE.

Septimius: a Romance of Immortality. By Nathaniel Hawthorne.
Henry King and Co.

A POSTHUMOUS publication is always a trial to the reputation of the author concerned, and it might have been thought that the polish and elaboration of Hawthorne's style would make the ordeal peculiarly severe. But, on the other hand, the weirdly paradoxical effects at which he aimed may sometimes be almost as successfully produced by an unfinished outline, in which the salient points are hinted at and the rest left to imagination, as in a picture with every detail complete, so that it is impossible to ignore the incongruities which make, and yet are always on the point of marring, the fascination of the whole. Of all Hawthorne's works, *Septimius* has most in common with his greatest, *Transformation*. The common realities of earth are made to mingle, in about the same proportion, with the story of a spiritual life, passed partly under altogether unearthly conditions. The actual is not opposed to the ideal, for Hawthorne, with true artistic reticence, never set his characters to carry out his own schemes of excellence; and this was fortunate, for, after all, his ideas were commonplace and circumscribed within the limits common to well-intentioned citizens of his age and country. It is opposed to, or rather artfully intermingled with, the imaginary: a world of visions of what might have been, of things morally possible though physically untrue. He persuades us to half believe the wonders he half asserts, because he never tires our credulity nor exhausts his own credit by an unnecessary demand or a quite unqualified fiction. After his wildest flights of fancy a sudden touch of realism will bring us down to modern American earth, and by these intermittent glimpses of the soberest sanity, he tempts us to reflect for a moment seriously whether perhaps there may not be some sense, spiritual or material, in which his legends may be understood to convey a truth. And this is all the triumph he aims at, for a brief shock to the normal scepticism of his intelligent contemporaries bears stronger testimony to the power of his imagination than the blind inconvenient faith of an enthusiastic mystic, who after accepting everything would wish to know what next. It is his want of purpose that constitutes Hawthorne's great superiority to the fantastic romance of Germany and to the romantic illuminism which at one time spread also into France and England, in which the mysteriousness was of incident, not of character, and

was always more or less explained away at last by a system of trap-doors and secret societies.

In *Transformation* the author's work seemed to be half done for him by the atmosphere of Rome, laden, in historical truth, with the inherited conflicting mysteries of innumerable ages. In *Septimius* there is no such accidental help, in fact the age and country in which Hawthorne has placed his hero seem chosen on purpose to bring the unreality of his quest into the stronger relief. A New England youth during the War of Independence slays a British officer of his own age, and remote common descent, from whom he receives an obscure ancient recipe for preparing the elixir of life; there is Indian blood in his veins, and he has already heard of the legend of an Indian ancestor of his who possessed such a secret; also, like other unpractical dreamers, who, because they do not know how to extract from life the pleasures it is said to afford, blame life rather than their own dull or misdirected senses, Septimius crowns his unreasoning complaints by settling that only the shortness of life is in fault, not its emptiness. The pursuit in which he sacrifices happiness and almost life is described with Hawthorne's usual skill, and it may be that he refrained from using the obvious mediæval *cadre* because he distrusted his power of giving it all the reality necessary for the kind of illusion he desired. The only other reason for the choice is that it is part of the plot for Septimius to kill his relation, in all innocence, as a preliminary to profiting by his bequest, and that this can best be managed by a war between different branches of the same race. In the first half of the romance as it now stands, Septimius is the lover of a good and pretty girl, from whom he is gradually withdrawn by his absorbing pursuit and its chilling, hardening effect on his character; in the second half Rose is turned into his sister, and is peaceably betrothed to Robert Hagburn, the Werner of the tale, a rustic who volunteers for the war like a man, and, according to the first scheme, was the rival who would have consoled Rose for Septimius' infidelity. It is not clear what substitute could have been made for the passages where Septimius is gradually alienated from his betrothed, but the character of Sybil Dacy, which was evidently meant to be second in importance to that of Septimius, is very imperfectly worked out, and the author may have intended to transfer the account of his struggles between love and a diseased ambition to the earlier part of his intercourse with and passion for Sybil. We are not sure that anything is really lost by the story being thus cut into two halves which do not fit on to each other exactly, for each half is evidently written so as to do most justice to its leading motive, and something would have had to be sacrificed before complete structural unity could be attained. Besides this, Sybil is almost too artificial to be interesting; Septimius is at least half real, but she is invented for the plot's sake, and the features which are indicated in the work as we have it suggest that the author might not have avoided the danger of mannerism in completing them. On the other hand, the memoranda of ideas and fancies to be worked out, which are very rightly reproduced in the printed edition, seem to show that Hawthorne meant to develop in detail some of the more perplexing experiences to which a modern wandering Jew might be exposed, such as the natural antagonism between the mortal and the immortal, and the tediousness of infinite leisure, which proposes to spend a century upon every experiment of a new mode of life; there was to be a long conversation between Sybil and Septimius on this subject before they drank the magic draught which, the latter fancied, would make them immortal together. Septimius hesitatingly suggests after a good many philanthropic and ambitious schemes that for one hundred years he would try

what being wicked was like, and his embarrassment when Sybil unhesitatingly replies, "And I too," is humorously conceived. The catastrophe is more effective as a situation than the end of *Transformation*, but the melodramatic element in it rather interferes with the tranquil manifestation of the spiritual truths of the conclusion. The material future of Miriam and Donatello is scarcely indicated, but we know that as long as they lived their penance must have been tempered by the consciousness of a union of soul the more perfect in proportion as it was dearly bought. Sybil, on the contrary, has to be violently removed from the scene on which she only appeared to execute a mysterious vengeance, and Septimius, we feel, is disappointed rather than disillusioned. The elixir of life is left to rank as an unattainable possibility, and though this is just how Hawthorne wishes to persuade his readers to regard it—for an hour or two—it does not seem fitting that an actor in the romance should be brought to exactly the same standing-point as the spectators. On the whole, in *Septimius* Hawthorne is sometimes at his best, and never betrays anything that can be confidently taken for a sign of failing powers, and for this reason it is doubly welcome to us; it is pleasant that the last words of a writer whom it is impossible not to esteem, and easy to admire, should be worthy of himself, and the Note-books and Journals which were so abundantly bestowed upon the public were distinctly not worthy. They seemed to represent the childish docility of the man of original invention and creative fancy in the passive hours when he was living for himself, not for the world, and having brought back from the land of dreams no prejudices in favour of one way of living rather than another, he tried with good-natured indolence to live the life and think the thoughts of the many. Or, perhaps, a better explanation of how he could write so like a schoolboy, about scenes and paintings from which his fancy is proved to have derived much wholesome nourishment, is to be found in the peculiarity of his intellect, which was powerful and ingenious enough while only applied to objects of his own invention, but had so little sympathy with unadulterated reality that its judgments had to be either conventional or false; and of the two alternatives his modesty preferred the first.

H. LAWRENNY.

LITERARY NOTES.

"An Admirer of Keats" writes to the *Athenæum* to give a version of his sonnet "To Sleep," which differs considerably from the one published by Lord Houghton in his *Life and Letters*. It is apparently a first draft, and was found written in the margin of a copy of Milton which had been lent to the poet. After the third line it continues, instead of "Enshaded in forgetfulness divine"—

"As wearisome as darkness is divine;
O soothest Sleep! if so it please thee, close
Mine willing eyes in midst of this thine hymn,
Or wait the amen, ere thy poppy throws
Its sweet-dark-dews o'er every pulse and limb;
Then shut the hushed casket of my soul,
And turn the key round in the oiled wards,
And let it rest until the morn."

The next line contains various corrections, and the end of the sonnet is wanting. The writer also quotes a few of Keats' prose annotations in the same volume, which was in the possession of the late Mr. Dilke: they are different in some respects from those reprinted by Lord Houghton from the *American Dial*.

A new book by David Strauss is announced, *The Old and the New Faith: a Confession*. It is in four sections, headed—I. Are we still Christians? II. Have we any Religion? III. How do we conceive the World? IV. How do we direct our lives? Two supplements, "Concerning our Great Poets," and "Con-

cerning our Great Musicians," would seem to contain the gleanings of the author's critical commonplace books.

The Royal Bavarian Academy of Sciences has just received the report of the Historical Commission on its thirteenth general meeting; most of the works announced are in continuation of previous undertakings; but it is said that the *Universal German Biography*, begun at Ranke's suggestion, will have one volume, containing the letter A, ready for publication by the new year. More than 200 contributors, including all the principal German historians, are mentioned as interested in the work.

Le Royaume d'Yvetot, which in most people's minds stands on a level with *le pays de Coccagne*, has just received the honours of an historical monograph. The rights and privileges of the king of Yvetot were quite real. Louis XI. and Henri IV. treated the miniature sovereigns with respect, and though a legend which dates the independence of the fief from Clovis is untrustworthy, a *roi d'Yvetot* seems to have reigned as early as the twelfth century. The kingdom was sold—like the Roman empire or the principality of Monaco—in the fifteenth century, and fetched 1400 gold crowns.

Mr. Fr. Frommann, of Jena, has in the press another Greek comedy by Professor Julius Richter, called *Chelidones* ("The Swallows"), in which, with Aristophanic humour, he characterises the Ultramontanes and Communists as bad citizens of one and the same species.

M. Luzel has just published, in a pamphlet form (*De l'Authenticité des Chants du Barzas-Breiz de M. de la Villemarqué*; Paris: Franck), the lecture he delivered at Saint-Brieuc, last July (cf. *Academy*, vol. iii. p. 260, where, by the bye, the name of M. Mowat has been misprinted Morvat). His subject was the authenticity, or rather the want of authenticity, of the would-be popular Breton ballads published by M. de la Villemarqué under the name of *Barzas-Breiz* (lit. "The Bardism of Brittany"). M. de la Villemarqué had given his name to deliver a lecture at the "Congrès" on some archaeological question, but when he heard of the intended lecture of M. Luzel, he deliberately declined to go. No objections were made to M. Luzel when he had done reading; but friends of M. de la Villemarqué were not ashamed to ask that, contrary to the custom, no mention would be made of M. Luzel's lecture in the *procès-verbaux* of the day; such exception, said they, was made necessary by the personal question introduced into the debate. And M. de la Villemarqué had been purposely absent! That suggestion, however, was objected to by eminent members of the "Congrès," amongst whom was one of the patrons of Breton literature, the worthy bishop of Saint-Brieuc, Mgr. David. Such impediments in the research of historical truth make M. Luzel's merits greater. The question treated by him had already been the subject of several articles, here and there, by M. d'Arbois de Jubainville, by M. Liebrecht, by M. Le Men, and by M. Luzel himself, and had ceased to raise doubts in the minds of scholars; but the matter is altogether settled by this last pamphlet of M. Luzel, the candid and careful collector of Breton lays, legends, and tales, who has a special competence in the question. It is to be regretted that M. de la Villemarqué so obstinately gives, as actually sung by the people, ballads which are either arranged and embellished or altogether forged. Would he candidly confess that, when he published his *Barzas-Breiz* for the first time (nearly forty years ago), criticism was not very strict with editors of popular poetry, and that he thought himself permitted, by the example of Walter Scott and others, to arrange popular materials, or even to make fictitious ballads, every one would readily forgive him that, and remember only the real services he has conferred on Breton literature by his various publications. But by unwisely pleading "not guilty," when the evidence brought against him is so strong, he has succeeded only in making his case worse.

Théophile Gautier, the patriarch of the second generation of Romanticists, died at Paris on Wednesday, the 23rd ult. We hope to speak more fully of the place he filled and the blank he leaves in an early number.

The Drama and Art.

PARISIAN THEATRES.

MOST of the theatres are now open for the winter season: and some have already mounted new pieces. At the Français *Le Cid* of Corneille is being given, in order to enable M. Mounet-Sully to appear in the part of Rodrigue. The play is performed, almost for the first time, as Corneille wrote it, without the usual omission of the part of the Infanta. Appropriate scenery and dresses have been provided, so that the masterpiece of the older drama is presented to the public with due magnificence and care. But the actors? Let us take Mounet-Sully first. The part of Rodrigue is a very arduous one for any actor, and for a novice in his art almost impossible. It is all in one key. Called upon by his own father, Don Diègue, to avenge an insult inflicted on him by Chimène's father, Don Gormas, he has to choose at once between his father and his mistress. It is the old conflict of love and duty. He kills Don Gormas, and for the rest of the piece has to deplore his sufferings from the implacable enmity of Chimène. This series of lamentations is interrupted only by one splendid burst of eloquence—the speech in which he recounts the surprise and defeat of the Moorish army in a night-attack on Seville. The first qualities Rodrigue should possess are dignity and repose. It can scarcely be said that Mounet-Sully possesses either. He is violent and passionate: his gestures are extravagant, and want variety. There is no light and shade in his performance. He chants the verses in one key, as if they were the utterances of another person, and not the expression of his own thoughts and feelings. He is at his best in the delivery of the stanzas at the end of the first act, when he determines to challenge Don Gormas: but his whole conception of the part is so uncertain and inartistic as to destroy almost entirely that hope of future excellence to which his Orestes in *Andromaque* had given rise. On the other hand, nothing could be better than the Don Diègue of Maubant. His distress when his sword falls from his enfeebled hand, his passionate appeal to his son, "Rodrigue, as-tu du coeur?" and his pride in his success, are alike admirable. M^{lle} Rousseil, too, did her best with the thankless part of Chimène; and certainly delivered the famous line, when she appeals to Rodrigue to defeat her champion,

"Sors vainqueur d'un combat dont Chimène est le prix,"

with a passionate intensity that went to the heart of the audience. The rest of the actors speak the lines allotted to them with correctness and propriety. They have nothing else to do.

A new piece has been brought out at this theatre under the title of *Les Enfants*, by M. George Richard. It might be called in English, "What's to be done with the Children?" and deals with the oft-debated question of the position of those young people whose parents have declined to submit to the ceremony of marriage. But though, as I heard one gentleman say to another after the piece was over, "C'est une belle thèse"; M. Richard has done little towards the solution of the problem he proposes. The play is admirably acted, but is too slight to have a long existence. The best thing in it is a wonderfully graceful game of romps between the two children, impersonated by M. Boucher and M^{lle} Reichenberg.

At the Vaudeville, *L'Arlesienne*, by Alphonse Daudet, has not met with the success that was expected. The author is a man of letters and a poet, but has never been successful as a dramatist. His present play is a prose idyll rather than a drama; and taken as such is extremely beautiful. Each act shows a true picture of peasant life in Provence, made more exquisitely real by lovely scenery: but despite these attractions, and the simple poetic language, and the magnificent impersonation of a mother by M^{lle} Fargueil, the fatal defect of want of action wearies the audience and ruins the piece.

The Odéon has reopened with a so-called "comedy" by Édouard Plouvier, a writer of great repute, to which he has given the odd title *La Salamandre*. It deals with the fortunes of a young lady, who, placed by no fault of her own in a position that compromises her, comes out of the ordeal with unblemished reputation. The idea is ingenious, and might possibly, in abler hands, have been made the groundwork of a really fine play: but, as it stands, the great situation is repulsive, and the characters, when not contemptibly weak, are odiously disagreeable.

The Châtelet has just reproduced *Patrie*, with a very good cast and splendid appointments.—The Ambigu is about to play a new drama, *Le Centenaire*, with the veteran Lafont in the principal part.—The Gymnase has reproduced that evergreen *Le Fils de Famille*, surely as graceful a piece of witty and harmless badinage as was ever played on any stage. How charming, too, is the music! and how delightful nowadays to have the opportunity of enjoying a piece in which the songs form a part of the dialogue, instead of a tiresome interruption to it. London playgoers may recollect it years ago, under the title of *The Lancers*; or, *The Gentleman's Son*.

The Français—after certain *reprises* of well-known plays—proposes to bring out the *Helène* of Pailleron, author of *Les Faux Ménages*. After this *Marion Delorme* is promised, with Mounet-Sully as Didier: an announcement that would be rather depressing, were it not that an antidote is provided in the fact that all the best actors will appear in the other parts.

J. W. CLARK.

ART NOTES.

English art has had a heavy loss in the death of Mr. George Mason, Associate of the Royal Academy. Mr. Mason's health had for years been such as to cause anxious apprehension to his friends; he suffered very severely in the course of last winter, and has died on the approach of this (October 22, *act.* 54). Since Gainsborough there has not been a more poetical and refined painter of English landscape and country figures than Mr. Mason. His place among contemporaries was rather by the side of the French pastoral painters, M. F. J. Millet or M. Jules Breton, than by that of any of his fellow-countrymen. A singular elevation and harmony, a singular and pathetic sweetness of feeling, have given to all his later work a charm and dignity which are very rare in the English painting of the hour. Mr. Mason's instincts were equally fine and true in colour and design; although, in both, his work might occasionally show a little of the hesitation and incompleteness of amateurship—for it was late in life that he began the professional practice of art—as well as of ill health. Mr. Mason was resident in Italy from 1844 to 1858, and a few of his pictures represent Italian scenes. But the great bulk of his contributions to the Royal Academy, for the last dozen years, have been small compositions of English midland landscape with village figures and field labour, in quiet colour and of an exquisite grace and tenderness. There are only three of his pictures, the "Evening Hymn," the "Girls Dancing," and the "Harvest Moon," of this year, which his physical powers enabled him to complete on a scale sufficient to do full justice to his original, harmonious, and delightful genius. (For some more particular observations, see *Portfolio*, August, 1871; *Athenaeum*, October 26, and *Pall Mall Gazette*, October 28, 1872.)

In addressing the Cortes concerning the fire which took place at the Escorial on the night of October 1, the minister of finance, Ruiz Gomez, said, "Not a book has been burnt, nor a paper lost. It is a question of time and money, that is all." The area burnt is large, including the whole of the upper floors of the Colegio and the two towers known as the Colegio Tower and the Tower of Lucerne. The *Times* correspondent, writing on October 7, gives a vivid description of the ravages of the fire, but confirms substantially the reassuring words of the minister; he differs from him, indeed, as to the amount of damage done to the edifice, which he estimates as likely to come to twice the amount (40,000*l.*) officially stated as the probable cost of reparation. Besides the Hebrew and Arabic MSS., of which catalogues exist, and other valuable MSS. and books, amounting in all to 14,661, the library contained original sketch-books by Michel Angelo, Raphael, Titian, Albrecht Dürer, and other great masters. Great fears were entertained for the ceiling, which is one of the most magnificent pieces of decorative work in the whole building, but the rubbish which had fallen on it from the floors consumed above having been carefully removed, it has been found to have sustained none but trifling and easily reparable injuries. The heroic exertions of the inhabitants, and the fact that the architect of the enormous pile employed no wood in its construction where he could possibly use stone, prevented the conflagration from

spreading to the palace or church, and confined its ravages entirely to the Colegio end.

Fresh fruits are reported from various excavations on the classical sites of Asia Minor. Mr. Wood has just discovered several more fragments of sculpture in relief at the temple of Diana of Ephesus. Of these he writes that the most remarkable is a portion of the same frieze in vigorous projection of which a corner-piece, representing an Amazonomachia, is set up (labelled "Pilaster?") in the Mausoleum room at the British Museum.—The undertaking of Dr. Henry Schliemann is a less known and even a more colossal one than that of Mr. Wood (see *Academy*, vol. iii. pp. 26, 68). Dr. Schliemann is an archaeologist entertaining some eccentric views, but deserving the utmost credit for the zeal which has led him to spend time and fortune in searching for the ruins of ancient Troy. It would seem that Dr. Schliemann has really hit upon the Lysimachian temple of Athene at Ilium Novum. He has courteously promised to the British Museum the cast of a sculptured metope, complete between two triglyphs, from this building. This, judging by the photograph, must be a fragment of a very high value indeed. It represents Helios (with the radiating crown as on the coins of Rhodes) driving a *quadriga*, and is in the highest finish. The horses are extremely vigorous in design and action, and the flying draperies of the figure have a remarkable resemblance to those of the well-known "Niobid" of the Chiaramonti gallery in the Vatican. Generally it is an animated and picturesque style, recalling that of other sculptures belonging to the end of the fourth century B.C. Dr. Schliemann announces the publication of the fragment, together with an inscription found on the same site, in the Berlin *Archaeologische Zeitung*.—In addition to these discoveries, Dr. Schliemann, clearing the circumjacent ground to the depth of 50 feet, with a gang of workmen 150 strong, has disclosed a prodigious structure of masonry sloping at an angle of 30°, which he would have to be part of the substructure of the Trojan Palladium itself. But the publication of Dr. Schliemann's projected *Prachtwerk* on Troy must be awaited before any exact judgment can be formed as to these latter discoveries.

The commission named, half by the Italian government and half by the municipality of Florence, for the conservation of the "David" of Michel Angelo has determined on the plan to be recommended. A pavilion is to be erected in the Academy of Arts to receive the colossus at the cost of about 72,000 lire; the cost of transport is reckoned at about 20,000 lire, and the removal is to be accomplished by means of an ingenious invention of Signor Francisco Porra.

We learn from Paris that the cabinet of medals and antiques in the National Library was reopened to the public on October 1. Monday, Wednesday, and Friday are to be held sacred to students; Saturday is reserved for the work of the catalogue, and Tuesday remains for visitors. The new gallery of sculpture which is being arranged in the Louvre, between the pavilions Mollien and Daru, is to receive the statues from the various imperial châteaux, and those already in the Louvre which have been judged the most important. At the end of the gallery is to stand the statue by Michel Angelo, which has remained for years forgotten at Chenonceaux. This new gallery is to be called the *Salle Michel-Ange*, and will be opened to the public as soon as the decorative paintings which ornament it are finished. This work has been entrusted to M. Birouin.

In the course of the present year the South Kensington Museum has restored to the people of Bayeux the morsel missing from the celebrated tapestry preserved in that town. The thief was no other than the wife of Stothard the artist, who went to Bayeux in 1830 in order to execute his well-known copy of the work in question. Mrs. Stothard profited by the courteous facilities granted to her husband for the purposes of his painting to cut with her scissors a piece about as big as a hand from one of the sides of the embroidered cloth. At the death of Mrs. Stothard, some years back, the museum of South Kensington became possessed of the stolen piece, together with an account written by Mr. Stothard, of the circumstances under which his wife committed the disgraceful theft. The directors of the South

Kensington Museum, when sending over this summer some artists to photograph the tapestry, announced their coming in a letter containing the relic, which has been gratefully received, and found to agree thread for thread with the original.

The *Nordische Presse* reports with reservations a rumour current to the effect that amongst the art treasures at St. Petersburg, purchased by the empress Catherine II., a piece of sculpture from the hand of Raphael has been recently discovered. The subject is a Child resting on a Dolphin. The same authority adds that the original of this work was known to exist in Paris up to 1770, and that there are many reproductions of the design both in plaster and engraved. The rumour is perfectly correct. This group, attributed to Raphael both by Förster and Passavant, has been recently exhibited to the public in the Hermitage palace. It was acquired by M. de Berteuil in Rome in 1768, and afterwards lost sight of. M. Guédéonoff, the active director for the Fine Arts at St. Petersburg, has found in an inventory of the time of Catherine II. proofs of the acquisition of the group.

A magnificent collection of etchings by Dutch painters was sold by auction, on the 5th of October, by Lepke, at Berlin. They were brought together by Baron Heinrich von Mecklenburg, who died in 1862. The catalogue was written by Herr Amsler, and it is hardly possible to cite any examples, as, out of the entire number, not one middling impression was to be found. —On the 14th of October, Boerner brought to the hammer at Leipzig the collection of Ferdinand Kern, the fruit of sixty-six years of diligent search. The principal gems were the numerous and rare engravings by Italian masters of the sixteenth century. —But on the 24th of October, a collection, surpassing, perhaps, in peculiar interest, either of the two above mentioned, was sold at Munich, viz. the very remarkable collection of the works of the so-called *petits maitres* and goldsmiths which belonged to Dr. Posonyi, of Vienna.

The death of Count Schlieck took place recently at Paris, where he had resided for some time past. He enjoyed a great reputation especially in the Northern courts of Europe, acquired by his designs for sumptuous articles of plate, and his general elegance of taste in ornamental design. He lived at one time in Pompeii directing excavations, making casts from objects found, and copies from the frescoes in tempera. He has been lately engaged in the arrangement of his collections, which were very considerable, intending to sell them *en masse*. It is said that he leaves no heirs, and in that case the whole of his art-treasures will go to the state of Denmark, of which he was a native.

In the *Times* of October 9, Mr. Stuart A. Moore draws attention to the fact that exact calculations based on the entries of the Fabric Rolls of Exeter Cathedral (made in the year 1317–18, when the Lady Chapel appears to have been re-decorated and the four side windows glazed) show that even in the Lady Chapel, where glass is generally supposed to be the richest, the proportion of coloured to white glass was only a little over one-fourth. Thus, he says, in no case did the glass resemble the gorgeously stained abominations of the modern school.

Herr Jordan gives in *Im Neuen Reich* a particular account of the statue to Lionardo da Vinci which was unveiled at Milan on September 4. Signor Pietro Magni is the sculptor, and in spite of certain grave defects, Herr Jordan pronounces that he has on the whole achieved a work of distinguished monumental character. The figure stands sunk in meditation, and is very simply treated; at the corners are placed statues of his principal scholars, Cesare da Sesto, Marco d'Oggiono, Beltraffio, and Andrea Solario. These figures are well worked out; a little stiff indeed, but the serious matter is that they do not incorporate well with the whole. The high octagonal pedestal is very well designed. The loan exhibition in the Brera afforded a rare and magnificent opportunity of seeing the works of the great master; something like three hundred paintings by his hand had been collected from the palaces of the nobles in which they are usually hidden from public gaze. As to the modern paintings, Herr Jordan remarks the triumph of "fare da se," but confesses that as to technic it had not yet come to the shamelessness of Paris. He concludes his paper by drawing attention

to the desirability of at once printing and so securing to posterity the wealth of MSS. which Lionardo left behind him. The principal part of the treasure was removed in 1796 from the Brera to Paris, and with the exception of a stray paper or two the commissaries of 1815 left it undisturbed. A few papers are in England. Herr Jordan proposes that a society should be formed for the publication of the whole.

New Publications.

- ASSING, Ludmilla. Fürst Hermann von Pückler-Muskau: eine Biographie.—Briefwechsel und Tagebücher des Fürsten Hermann von Pückler-Muskau. Hamburg: Hoffmann und Campe.
BRONTE, Charlotte. Jane Eyre. Illustrated edition. Smith, Elder, and Co.
CROWE and CAVALCASELLE. Lives of Flemish Painters. Murray.
HARE, A. J. C. Memorials of a Quiet Life. Strahan and Co.
MONTAIGLON, Anatole de. Recueil général et complet des Fabliaux des xiii^e et xiv^e siècles. Paris: Librairie des Bibliophiles.
NICHOL, J. Hannibal: a Historical Drama. Glasgow: Maclehose.
RICHTER, J. P. Christliche Architectur und Plastik in Rom vor Constantin dem Grossen. Jena: Frommann.
SAND, George. Francia. Paris: Michel Lévy.
STRAUSS, D. Der alte und der neue Glaube. Leipzig: Hirzel.
TROLLOPE, A. The Eustace Diamonds. Chapman and Hall.
VETTER, F. Zum Muspilli und zur germanischen Alliterationspoesie. Wien: Gerold's Sohn.
WERNER, Carl. Nile Sketches; with Descriptive Text by Dr. Brehm and Dr. Dumicken. Part II. Sampson Low.

Physical Science.

The Beginnings of Life. By H. Charlton Bastian, M.A., M.D., F.R.S. Macmillan and Co.

THIS book of Dr. Bastian's may be regarded as representing the final result of his long series of experiments and observations which have already partly been published in his well-known papers in *Nature* and in his smaller work on the *Origin of Lowest Organisms*.

The present work is divided into three parts: I. The Nature and Source of the Vital Forces and of Organizable Matter; II. Archebiosis; III. Heterogenesis.

Part i. is intended, according to the preface, "to show the general reader more especially that the logical consequences of the now commonly accepted doctrines concerning conservation of energy and the correlation of the vital and physical forces are wholly favourable to the possibility of the independent origin of living matter." That the evolution of organic matter by the action of physical forces took place in the remote past follows of necessity from the general hypothesis of evolution, but Dr. Bastian fails to see how it can be that this evolution of organic matter, having once taken place, should not constantly have recurred and indeed be continually occurring at the present time. But that such an opinion may logically be maintained by those who hold the theory of evolution will be seen from the following considerations.

Complex organic compounds are formed by the chemist in the laboratory by a gradual process. Thus by exposing certain inorganic substances to suitable conditions, a comparatively simple organic body, A, is obtained; A exposed to different conditions yields a more complex body, B; B yields C, and so on. Now this is the only method, as far as is known, by which complex organic bodies are formed apart from the influence of living matter, and thus it is conceived that the original evolution of organic matter took place in a like manner by a series of steps. The chemist has not nearly attained to the formation of bodies so complex as the protein-compounds which are the invariable concomitants of the exhibition of the phenomena of life, but it may well be concluded that, if ever the synthesis of such bodies

be attained, it will be by a long series of steps, say A-Z. As the organic bodies forming the successive steps are more or less unstable, it is necessary that the conditions requisite to raise each body one step should occur before disturbing influences, which would change the constitution of that body, have come into operation. Thus, in nature, compounds A, B, C might often be formed without leading at all to the formation of Z. Further, at the remote period in the earth's history at which the evolution in question is supposed to have taken place, the conditions of atmosphere, temperature, &c. were very different from what they now are. So that it would appear that, if it be admitted that the evolution of organic matter must necessarily be a gradual process such as that described, it may quite logically be held that the process, having occurred once, is not likely ever to recur, and the case is paralleled by that of certain minerals which are extremely local in their occurrence, and the conditions for the formation of which must have been brought together on very rare occasions. The Latin language was formed by a process of evolution, but it is almost inconceivable that the complex conditions requisite for its production should recur. At all events, the hypothesis that organic matter was thus evolved by a series of gradations brought about by a succession of complex conditions is in accordance with known chemical processes, and is therefore an explanation of the phenomenon; whilst the rapid formation of such matter in saline solutions which Dr. Bastian's experiments would seem to show is entirely unparalleled in the laboratory.

Another argument in favour of an *à priori* probability of the occurrence of the formation of living things at the present time brought forward by Dr. Bastian is that, unless this is the case, it is impossible to account for the present existence of such low organisms as the Monera, which are mere (and apparently homogeneous) masses of protoplasm, since these bodies must necessarily have become modified and have reached a higher state of organization during the lapse of ages. Professor Haeckel (*Biologische Studien*, p. 182) lays considerable stress on this point, and concludes that the moneron Bathybius at least is constantly coming into being *de novo* at the present day. Surely, however, Bathybius, inhabiting as it does the bottom of the deepest oceans, must exist under circumstances almost invariable, and, in the absence of any inherent tendency to take on a higher form, which tendency the evolution theory cannot admit, but which Dr. Bastian, in order to account for his results, is obliged to postulate, may have so existed from the very earliest times. From time to time some portion of the region inhabited by this Moneron may have been elevated, and being thus brought under the influence of varying conditions in shallow water, Bathybius may have become differentiated on the confines of the area occupied by it, may have formed a constant source of the Monera of sea-shores and fresh water, whilst the main bulk of its simple protoplasm may have always occupied the deepest seas and there reproduced itself unchanged. Surely this may well be considered a possible case of survival, and is no more difficult to explain than, *e.g.*, the survival of savages at the present day.

The latter portion of part i. is occupied by some account of the nature of low organisms. Amongst these are described Professor Haeckel's Monera, which, as before explained, are mere minute masses of structureless protoplasm, the lowest of them having no definite form at any period of its existence, but one which is constantly undergoing change. Now it is bodies such as these which, according to Professor Haeckel and Mr. Herbert Spencer, must have been originally evolved from inorganic matter, and have been the source of all higher organisms, and their forms

are such as protein-compounds may readily be conceived to have taken under the action of their known physical properties and the influence of immediate surrounding conditions. Hence the discovery of the Monera was regarded as of the utmost importance to the evolutionary theory as supplying a lost link between the lowest organic beings until then known and matter not living, and it was considered that, if by experimental means the evolution of living from not living matters could be brought about, the first form which they would be expected to assume would resemble that of the simplest Moneron. The living things obtained, however, by Dr. Bastian in his experiments are not found to have the indefinite form of the Moneron, but are bodies which have very definite shapes, in many cases obviously adapted to their special mode of existence or progression, and more or less heterogeneity of structure, some of them very considerable heterogeneity. The forms are Bacteria, Vibriones, Torulae, Moulds, &c.

Part ii. contains the pith of the evidence derived from observation and experiment which Dr. Bastian has to offer in favour of archebiosis, as he terms the origin of life *de novo*. The observations consist in the investigation with a high power of the microscope of the visible changes which take place in solutions in which the development of living things is proceeding. There seems very little doubt that Bacteria develop in solutions in which no particles whatever can be observed with the microscope. This is Professor Burdon Sanderson's conclusion, and according to his observations these bodies first make their appearance as indefinitely minute spheroidal particles which subsequently develop into Bacteria, and it is possible that other low forms of life, though certainly not fungus spores, may appear in the same manner. To suppose that these forms spring from invisible germs is to make an hypothesis which is in harmony with our knowledge concerning the origin of other living things. There is no reason why the germs of Bacteria should be visible; and, as Dr. Burdon Sanderson remarks, "there is an immense preponderance of evidence that microzymes do not spring into existence of themselves in the media where they grow."* There is, moreover, no inconsistency in postulating the existence of invisible germs in the case of living things, and not postulating invisible crystalline germs in the very different case of the appearance of crystals in solutions where the facts necessitate a different explanation.

The experimental methods employed to determine whether living things arise *de novo* are all more or less alike. A fluid known to be capable of supporting the life of low organisms is put into a glass vessel. The vessel is then heated, the fluid is boiled, and the mouth of the vessel hermetically sealed, plugged with wool, or twisted up and down with the intention of the prevention of the access of germs to the fluid. It is admitted now on all hands that prolonged exposure to the action of boiling water destroys all life in solutions; hence, if undoubtedly living things be found in solutions treated as above, from which germs have certainly been excluded, the only possible explanation of the phenomena is that the living things have been evolved *de novo*. Pasteur's experiments made in this manner are well known, and his results were confirmed by Professor Lister and others. Pasteur showed that in a large number of solutions capable of supporting life, when these had been boiled, and proper precautions had been taken to prevent the access of germs, no living things whatever developed themselves. Pasteur attributed the development of all forms of life observed in ordinary exposed solutions to germs almost universally

* "Second Report of Researches concerning the Intimate Pathology of Contagion," reprinted in *Quart. Journal of Microscop. Science*, No. xlv. p. 315.

present in the air; but Dr. Burdon Sanderson has recently shown that in the case of Bacteria this view can no longer be maintained. His experiments prove that the germs of Bacteria can only be conveyed by water. A solution eminently adapted to the support of Bacteria may remain exposed to the air for any length of time and yet not a single Bacterium will develop in it, whereas the addition of the smallest drop of water will produce Bacteria in abundance. It is very probable that the germs of other low organisms which have hitherto been supposed to reach solutions by means of the air may be found to be communicable like Bacteria only in the wet state. This discovery of Professor Sanderson's is certainly the most important one in this line of research which has been made of late years. Fungi, on the other hand, Professor Sanderson shows, develop in these solutions in quantities directly proportionate to the amount of their exposure to the air, and from these and other considerations concludes that the developmental connection supposed to exist between Bacteria and Fungi, and which, it will be remembered, was maintained by Professor Huxley, can no longer be upheld.

M. Pasteur's well-known experiment of catching the germs from the air on cotton wool, sowing them in solutions devoid of life, and thus causing these solutions to teem with living things, is explained by Dr. Bastian by means of an all-pervading ferment in the air capable of setting up chemical changes in boiled solutions which lead to the development of organisms *de novo*. Dr. Burdon Sanderson's experiments, it would appear from a note (vol. ii. p. 14), are to be similarly explained by an hypothetically all-pervading ferment in water. An all-pervading germ hypothesis is undoubtedly much better than this, and indeed in the case of Dr. Sanderson's experiments the ferment hypothesis will not apply, for the ferment would not be destroyed by mere desiccation without heat. Further experiments of Dr. Sanderson resembling those of Pasteur showed that the development of living things *de novo* does not take place in serum of blood, white of egg, or Pasteur's solution, after they have been heated sufficiently to destroy germs, and also that diminution of atmospheric pressure does not affect the result. There is thus abundance of evidence that living things do not develop in a large number of solutions which are well adapted to their support, and are such as they might therefore be expected to develop in *de novo*, if that event were probable at all; but Dr. Bastian assures us that he obtains the same results with these same solutions, or that in those instances in which his results are different that difference is caused by a modification in the conditions of the experiment, that is to say, a diminution of atmospheric pressure, which Dr. Bastian alleges to be necessary for the production of living things *de novo* in some solutions, while he considers it *favourable* to the attainment of that result in all. Dr. Bastian seals the flasks with which he is experimenting during ebullition of the contained fluid, and by this means, when the apparatus has become cool, a partial vacuum is formed in the vessel. Experiments were made in this manner with hay and turnip infusions, in which every possible precaution appears to have been taken to exclude or destroy germs. In nearly all cases after the lapse of some time the solutions became turbid, or exhibited a scum, and microscopic examination showed the existence of organic bodies in the fluids, and in some cases of Bacteria in active motion.

Now the only possible answer to be made to experiments such as these is that the turbidity or scum in the solutions was not caused by a development of organisms, but by some coagulation or similar alteration in the fluid, and that the bodies seen in the solutions were not living, but dead,

and had been there all the time. It must be noted that it is not stated how long the solutions were kept after filtration before being made use of, and that samples of the solutions do not appear to have been carefully examined beforehand. Other experiments were made with saline solutions, such as ammoniac tartrate with sodic phosphate, in some instances heated after enclosure in the tubes up to 295°–307° F., and maintained at that temperature for four hours.

It is obvious that only experiments with saline solutions bear directly on the question of the original evolution of life. In one such experiment (Expt. g, p. 464) the tube was opened in Professor Sharpey's presence. There was found in it a body, of which a drawing is given, resembling a tuft of *Penicillium*, and a quantity of similar fungus matter, "in which the remains of the filaments were seen in the form of more or less irregular rows of brownish granules." The disintegration and browning are attributed here to decomposition, but it seems far more probable that they were due to the action of heat. It is further to be noted that tufts of *Penicillium* spores, such as that here depicted, are believed by botanists to be developed only in the air on the surface of liquids or matrices, whereas this is supposed to have been developed *de novo* entirely beneath the surface of the liquid; and the only authority which Dr. Bastian can give us for the submerged growth of such bodies is M. Pouchet. Moreover, from Dr. Bastian's own observations, it is almost certain that the crystals of ammoniac tartrate employed to make the solution here experimented with contained plenty of fungus matter just like that which was observed (vol. ii. Appendix B, p. xviii), and that therefore such bodies must almost certainly have been originally present in the solution. Further, the filament attached to the tuft of spores has, according to the drawing, its contents coagulated into irregular masses, as if by heat. In a comparative experiment, in which a similar fungus was similarly treated, the plant, though disintegrated, had still sufficient structure remaining in it to allow the easy recognition of mycelium and spores. Most probably, had the experiment been repeated, less alteration in structure might have been observed. There is little doubt that all the Fungi obtained in saline solutions were derived from the crystals employed. Some of the Fungi figured appear to show the action of heat more plainly than in the one we have just considered (*e.g.* fig. 29, c, vol. i.).

It might easily have been determined whether the spores in the experiment were alive or no by placing the mass under the microscope in a suitable fluid, fixing in the field of view one particular spore, which undoubtedly belonged to the mass, and observing whether this spore developed or not. Such an observation would have been crucial; but it was not made in any case. The only attempt made to determine whether the organisms observed in the solutions were living or not was in the case of Expt. 4, vol. i. p. 368. Here *Torulæ* obtained from a solution were mounted in glycerine and carbolic acid, and are said to have been found increased in size and number after the lapse of two weeks. But the fluid here employed most probably contained plenty of living *Torulæ*, and the whole increase observed may have been due to the multiplication of these. Such is the nature of the evidence which Dr. Bastian thinks it worth while to offer in a work of such pretensions as the present.

The simple faith with which Dr. Bastian looks forward to the conversion of Mr. Herbert Spencer (vol. ii. p. 603) to archebiosis and heterogenesis (this latter in Dr. Bastian's sense), and to the general revolution in science to be brought about by his work, cannot but impress the reader with the firm belief which the author has in his own results. But the absurd statements concerning heterogenesis which

are made in the third part of the book under consideration must tend to render the faith of biologists in Dr. Bastian's powers as an observer extremely small. Three great authorities, Professor Huxley, Dr. Sharpey, and Mr. Berkeley, have been shown by Dr. Bastian the result of some of his experiments. That Professor Huxley was not convinced, but believed that none of the bodies exhibited to him were alive, is well known to all. The opinion of Dr. Sharpey and Mr. Berkeley has unfortunately not been published, but surely, if it were favourable to Dr. Bastian's view, he would not fail to say so. The fact that Dr. Burdon Sanderson gets a negative result in experiments with blood serum, whereas, under the same conditions, Dr. Bastian gets a positive result with solution of beef, an extremely similar substance, cannot fail to generate scepticism concerning Dr. Bastian's operations with other solutions. At all events, in a question of such importance as the present, judgment must be withheld until Dr. Bastian's results are tested by some observer whose name will carry weight with it. This might appear likely to be a long and arduous undertaking, since (significant fact) Dr. Bastian tells us that nothing is easier than to get negative results; but fortunately there is one solution which gives, in 999 cases out of 1000, positive results. And Dr. Bastian appears to be willing to stake the question of archebiosis on this one experiment. The solution is a strong infusion of turnip with a fragment of cheese in it under diminished pressure. It is to be hoped that some one will try this experiment, following Dr. Bastian's methods exactly, with, perhaps, it may be suggested, the further precautions that the flasks employed should be strongly heated just before they are used, and that the observer should, as a preliminary measure, make himself thoroughly acquainted with the appearances presented under the microscope by a fresh strong solution of turnip, in which cheese has been boiled.

It is very difficult to believe that a diminution in atmospheric pressure can have much influence on the formation of organic matter in solutions, and considering, on the one hand, the *à priori* improbability of the formation of Bacteria, &c. *de novo* with the great weight and high value of the evidence already adduced against its occurrence, and estimating, on the other, the value of the evidence here put forth, it seems very unlikely that Dr. Bastian's results will be confirmed.

Part iii. treats of heterogenesis, which term is defined to mean a process whereby the matter of already existing living things gives birth to other living units wholly different from themselves, and having no tendency to revert to the paternal type. That is to say, the spore of an alga can, instead of giving birth to a similar alga, produce a worm. This very process Dr. Bastian affirms actually to occur. It is needless to say that statements such as this are opposed to all the accepted facts and theories of biological science, which are grounded on the laborious investigations of a long series of trustworthy observers, and will not lightly be overthrown on such utterly inconclusive evidence as that here brought forward. That the spores of Algae do not develop into Worms or Rotifers or Tardigrades, but in a very different manner, is the conclusion of botanists who have spent their lives in watching the development and studying the habits of these plants. The supposition of heterogenesis is no new one; it has been raised several times by superficial observers without ever having gained the least ground; but there will probably always be found persons ready to rake it up just as there is always some one to be found ready to square the circle, prove that the earth is flat, deny the persistence of energy, or maintain the existence of psychic force, and to accuse critics of immorality (vol. ii.

p. 435) because they refuse to renounce the fundamental inductions of their respective sciences. There is not space here to notice more than one of Dr. Bastian's observations described as demonstrating the occurrence of heterogenesis. The whole of the evidence brought forward which bears on what would, if proved to occur, be cases of real heterogenesis, for heterogenesis (mixed up in a hopeless manner by the author with alternation of generations) rests on evidence derived from the supposed existence of every gradation between one form and another, than which nothing is more misleading. The case of the supposed development of a Nematoid worm from a resting spore of Vancheria, a freshwater alga, is as follows. Dr. Bastian had a specimen of Vancheria growing in a saucer full of water outside his window. The saucer stayed there some time, and small portions of the plant were repeatedly examined without any Nematoids being seen. The saucer was then taken into a warm room. After four days a number of young Nematoids were found in the water, probably developed from a number of ova present in the water originally, but easily escaping detection from their resemblance to spores, and only hatched on the access of warmth. When further examination was made with the microscope, forms were observed more or less gradational between the resting spores of the Vancheria and bodies exactly resembling the ova of Nematoids, which bodies developed into Nematoids in the ordinary manner. In such a case as this apparent gradations prove nothing, and this is a typical instance of the way in which mistakes of this kind occur. Why, if Dr. Bastian observed this process of heterogenesis going on to the enormous extent described, did he not fix on individual undoubted Vancheria spores, and carefully watch their development? He would then have seen his error; but crucial observations such as these lie outside the province of heterogeny.

Dr. Bastian says that the ova produced by his young Nematoids were much smaller than those within which his young Nematoids were seen to be enclosed, but it may well be that considerable variation in size may exist in the ova produced under various conditions by individuals of the same species.

In conclusion, it should be stated that Dr. Bastian, in order to account for his results, imagines that living matter is endowed with a tendency to develop into certain forms. The wonderful Foraminifera of geological times and the present day, which resemble one another so exactly, were formed originally by archebiosis combined with heterogenesis, and are formed in the same manner now. There is no genetic connection between the two series. Archebiosis and heterogenesis are mere expressions for certain modes of action of the inherent tendency. A number of other terms, also ending in "sis," express other modes of this tendency, many of them being recognised physiological processes known in science by other names. The supposed formation of fungus spores, &c. *de novo* is the result of this "inherent tendency," as is also the development of Nematoids out of Vancheria spores. As far as Dr. Bastian's idea can be gathered, it is this: living matter is formed *de novo* in solutions by the action of chemical forces. At the instant of its formation, it is endowed with an inherent tendency to develop, and in virtue of that tendency takes the form of spores, e.g. capable of at once developing into perfect Fungi. Or, living matter, having taken a Vancheria form, is, in virtue of the "inherent tendency," capable of taking the form of a Nematoid. Now it is obvious that the supposition of a tendency such as this would afford no more explanation of the phenomena, were they really existent, than that of a steam-engine principle would of the motion of the steam-engine. A tendency so complex as to be capable of bringing about the

off-hand formation of a structure so elaborate as that of a Nematoid worm has absolutely no parallel amongst crystalline or other forms of physical force. It is of no avail to call such a tendency organic polarity. It could merely be called vital force. It is this same hypothetical tendency in a rather different shape which it is the chief merit of Mr. Herbert Spencer's philosophy to have been able to dispense with, and with which Mr. Darwin will have nothing to do.

H. N. MOSELEY.

WOOD IN THE LIAS.

TO THE EDITOR OF THE ACADEMY.

Broomfield, Sheffield, October 16, 1872.

SIR,—Professor Thiselton Dyer, in his review of Professor Balfour's recent work on *Palaeontological Botany*, alludes to my paper on the occurrence of non-gymnospermous wood in the Lias. As I pointed out in the paper itself, there was some doubt as to the fact of the specimen having come from the Lias; since I did not find it myself, or obtain it from a source on which implicit reliance could be placed. I still continue to look on its origin as a matter of doubt, and until further evidence in proof of such wood occurring in the Lias has been discovered, I should be sorry if any one were to attribute greater weight to the facts described in my paper than I did and do myself.

H. C. SORBY.

Notes of Scientific Work.

Geology.

The Cretaceous Flora of North Greenland.—Among the interesting collections which the Swedish polar expedition of 1870 brought to Europe was a fine suite of fossil plants, collected at the desire of Dr. O. Heer, in Zürich, who in his *Flora Fossilis Arctica* proved that certain black shales at Kome, north of the peninsula Noursoak, belonged to the Cretaceous series. This is now conclusively proved. The specimens brought from Kome are 43 in number, among which Dr. Heer recognises *Filices*, *Rhizocarpeae*, *Equisetaceae*, *Cycadeae*, *Coniferae*, *Monocotyledones*, and *Dicotyledones*. The Ferns are very numerous, *Gleichenia* being peculiarly abundant. The *Cycadeae* and *Coniferae* are also represented by many species, among which *Podozamites Hoheneggeri* is notable, as likewise occurring in the Wernsdorf beds of the Northern Carpathians. *Monocotyledones* are rare, and only exist as fragments in the collection, while the *Dicotyledones* also are only represented by a few fragments of leaves, most probably belonging to *Populus*. Such a flora, with a preponderance of *Coniferae*, *Cycadeae*, and *Filices*, and *Gleichenia*, *Marattiaceae*, *Dictyophyllum*, and *Cycadeae* in abundance, must be counted a subtropical one. To judge from the presence of *Podozamites Hoheneggeri* and *Eolirion primigenium*, the deposit probably represents the Wernsdorf beds belonging to the Urganien. This flora has a different climatic character from the Miocene flora of Greenland, in which respect it agrees with the Lower Cretaceous flora of Central Germany. Similar black shales have also been found at the south side of the Noursoak peninsula, near Atane, and at about 800 feet below the well-known Miocene bed. Here also the shales contain plants belonging to a higher horizon of the Cretaceous series. There are 45 species known; among them being *Filices*, *Cycadeae*, *Coniferae*, *Monocotyledones*, and *Dicotyledones*. *Coniferae* are again numerous, but Ferns are rare. Of *Monocotyledones* only a *Bambusium* and two other species are known. The difference between the Atane beds and those of Kome chiefly consists in the great preponderance of *Dicotyledones* in the latter, which, as in the Upper Cretaceous of Germany, are presented by great variety of types. A point of great interest is the discovery in these beds of a beautiful species of fig-tree with leaves and fruit attached. In Central Europe *Dicotyledones* make their first appearance in the Cenomanien, and are very abundant in the Senonien near Aix-la-Chapelle. It is curious that both in Greenland and in Central Europe the *Dicotyledones* display a great variety of types in the Upper Cretaceous series, but are nearly wanting in the Lower Cretaceous. It seems to point to a great change having taken place in the flora between our latitude and 71° N. after the deposition of the Gault. (*Zeitschrift der deutschen geologischen Gesellschaft*, part i. 155.)

The Geology of the Province of Moscow.—Under this title H. Trautschold has published in the *Zeitschrift der deutschen geologischen Gesellschaft*, part ii. 361, an important report on his geological survey of this province, undertaken by the request of the Mineralogical Society of St. Petersburg; a more detailed report in the Russian language is to appear hereafter. The mountain limestone of this district is highly fossiliferous, and chiefly consists of grey limestones alternating with clayey beds; it is usually exposed by rivers, and rarely forms hills; and

though usually horizontal, near Sserpuchof and Kalomna shows an easterly and south-easterly dip: over the mountain limestone lie Oolitic strata. The author explains the absence of Permian, Triassic, and Liassic strata by supposing that during the time of their deposition this region was dry land, and expresses his belief that during the Middle Oolitic period the upheaval of the Ural Mountains caused a depression of Central Russia and its overflow by the sea. The Cretaceous beds of the province are also the most northern deposits of this age in Russia; they are only in part marine, and these are found in the north-eastern portion of the province, the freshwater deposits being confined to the north-western division. They belong to three members of the Cretaceous series, the Gault, Upper Greensand, and Lower White Chalk.

Austrian Geology.—The director of the Austrian Geological Survey, Franz Ritter von Hauer, has printed in the *Jahrbuch der k. k. geologischen Reichsanstalt*, part ii. p. 1, a complete index of all the names of the different rocks, formations, zones, beds, and strata in use in geological surveying, or applied by others to Austrian stratigraphy. By giving the date of the first application of each name, with its author, and an ample description of the stratum or rock bearing it, he has provided a very valuable and handy list of reference for geologists, both Austrian and foreign.

Lower Silurian in Thuringia.—In the *Zeitschrift der deutschen geologischen Gesellschaft*, part i. p. 72, R. Richter gives a detailed description of a group of strata, evidently belonging to the Lower Silurian. Its base is formed by dark slates, which have as yet only yielded Trilobites, two species of the genera *Calymene* and *Asaphus*; large quantities of red haematite occur in these slates. Quartzite forms the roof of this stratum, and bears on its upper side thin beds entirely composed of Brachiopoda shells. The quartzite is covered by further slates, the fossils of which, however, are confined to the accompanying iron ore. In this he found Brachiopoda, amongst which only *Dicrinæ* were discernible. The upper portion of this horizon again is formed of quartzites, in which a species of *Beyrichia* occurs.

The Geology of the Czipka Balkan.—F. Schröckenstein contributes a short paper to the *Jahrbuch der k. k. geologischen Reichsanstalt*, 1872, No. 2, p. 235, on two sections which he has made through the Czipka Balkan, in which he met with the Carboniferous formation, Dyas beds, and Cretaceous strata. The Carboniferous formation, resting on Palaeozoic beds, which, in turn, overlie crystalline rocks, is formed of quartzites, limestones, and shales, and Coal-bearing sandstone and shales, the latter of which immediately accompany the coal-seams. The Dyas formation overlies the Coal-measures in patches, and consists of light-coloured dolomite, red and yellow sandstone, which likewise contains beds of coal. He considers these to represent the Middle Dyas; a mass of grey marls and quartzites, with dark dolomites and limestone, takes the place of the Zechstein. This group of strata then stands between the German Dyas and Russian Permian, and near the Upper division of the former.

On Pteraspis.—In his work on Fossil Fishes, Agassiz pronounced some fossil remains from the Devonian of England to be those of three new species of *Cephalaspis*. In 1847 Kner examined similar fossils from the Upper Silurian of Galicia, which, like two of Agassiz' new species, he considered to be the inner shells of Cephalopods, for which he proposed the generic name of *Pteraspis*. F. Römer, in 1856, named a similar form, from the Eifel, *Palaeothetis Dunensis*. Mr. Salter, Prof. Huxley, and Sir Philip Egerton afterwards added to our knowledge of these doubtful remains, and they all arrived at the conclusion that they belonged to fossil fish; while Dr. Lankester subsequently described them as such, in a monograph published by the Palaeontographical Society of London. He divides the *Cephalaspidæ* into two orders: the *Osteostraci*, with *Cephalaspis Lyelli*, and *Heterostraci*, with *Pteraspis*, basing his distinction on a difference in the nature of the shells. The *Heterostraci* he has divided into *Scaphaspis*, *Cyathaspis*, and *Pteraspis*. A. Kunth now describes, in *Zeitschrift der deutschen geologischen Gesellsch.* part ii. p. 1, a new species of *Pteraspis* occurring in the hard Graptolite limestone boulders of the diluvium of Berlin. The specimen possesses a head shield that in every respect corresponds with that of *Cyathaspis Banksii*. The other side is formed by what Lankester calls *Scaphaspis truncatus*. Connecting these two parts, he found a number of plates representing segments. It appears, then, that this is a specimen not of a fish, but a crustacean. Kunth calls this remarkable new species *Cyathaspis (Pteraspis) integer*.

The Trias of the South Bakonyer Wald.—The Trias of the Bakonyer Wald, the eastern continuation of the Alps, consists, according to T. Böckh, of the following strata:—1. *Rhaetic Formation*: a. Dachstein limestone, with *Megalodus triquetus*, &c. 2. *The Upper Trias*, consisting of: a. Central dolomite, with *Megalodus complanatus*, *Turbo solitarius*, &c.; b. The Upper Marl group, comprising: a. Bed with *Avicula aspera*, *Waldheimia Stoppani*, &c.; b. Bed with *Trachyceras Atila*, *Trachyceras Bakonicum*, &c.; c. Fureder limestone, with *Halobia Lommeli*, &c.; d. Horizon of *Arcestes Tridentinus*; e. Horizon of *Ceratites Reitzii*, and non-fossiliferous quartzites. 3. *The Lower Trias*, consisting of: a. Muschelkalk, comprising: a. Horizon of *Arcestes*

Studer; β . Horizon of *Rhynchonella decurdata*, &c.; γ . Forrashegy yellow, bituminous, dolomitic marls; δ . Megyehegy dolomite, with *Amm. Balatonicus*, &c.; ϵ . Laminated limestone, with *Myophoria*, &c.; and b . Bunter sandstone, made up of: a . Porous Rauchwacke and dolomite; β . Thinly laminated shales, sandstones, and marls, with *Myophoria costata*, &c.; and γ . Red sandstone with conglomerate. (*A. magyar Kiraly foldtani int. évkönyvéből*, vol. ii. part 2.)

Anthropology.

The Different Periods of the Bronze Age.—Among the papers read at the Archaeological Congress at Bologna, and published in the French journal *Matériaux pour l'Histoire primitive et naturelle de l'Homme*, 8th year, 2nd series, several are directed to the determination of the various stages of development observable in the remains of the so-called Bronze age found in Sweden. These remains had been separated by MM. Nilsson and Worsaae into three classes, each corresponding with some notable peculiarity in the tombs in which they were found: those of the first class, for instance, being found in large stone cists containing one or more skeletons, those of the third class in small cinerary urns, and those of the intermediate class in large stone cists containing calcined bones. The object of the first paper to which we would refer (p. 174) is to illustrate these three varieties of bronze work. The first variety, says M. Oscar Montelius, the author of the paper under notice, is ornamented with linear and spiral patterns, drawn on the mould from which the object is cast. The second variety is less elegant, and ornamented chiefly with concentric circles, which are worked upon the bronze by a tool, not on the mould. The different character of the tombs in which the objects of this class are found suggests the idea of their being the result of some external influence. The third variety corresponds in type with the first, but the two classes are only exceptionally found side by side: celts, for instance, which are very common in this last variety, being unknown in the first. While most of the objects of the third variety are undoubtedly the product of native Swedish industry, there is one, a buckler, or perhaps the lid of a cista, which M. Montelius regards as of Italian workmanship, supposing it to have found its way to Sweden in the course of trade between the north and south of Europe. He must have been led to this conjecture, we imagine, by the border composed of very rude figures of swans, which forms the principal ornament of the buckler, and certainly presents a striking contrast to the ornaments consisting of mere linear patterns which prevail among the northern remains of the Bronze age. It is also true that bronze utensils of various kinds, with similar patterns composed of exceedingly rude figures of animals and even of men, have been found in Etruscan tombs (p. 184; compare *Archæologia*, xli. pl. 4, 7, 9). It may be as he conjectures, but it is difficult to believe that an object so rude could ever be prized by people familiar with work of such nicety and good taste as may be seen in fig. 1 of the illustrations of this paper. On the other hand, there would be no difficulty in accepting his conjecture if archaeologists would permit us to reverse the order of progress which they have laid down in these matters as commencing with mere linear patterns and going on to figures of animals and men. Figures of animals are to be seen rudely scratched on bones found in cave-dwellings, but no linear patterns or ornaments, so far as we remember. It should also be observed that among the Etruscan tombs which have yielded bronze utensils ornamented with rude figures of animals and men, those of Praeneste are regarded as examples of the very earliest Italian tombs. One of the objects found at Praeneste is now in the British Museum, and whether for the purpose to which it was applied, or the ornaments upon it, is equally the subject of surmise. The vases found in excavations at the Campo Santo at Bologna, and engraved at p. 184, give a correct notion of the style of work in question.—A second paper, read at the same congress by M. Hildebrandt, and reported as above (p. 172), is devoted to a comparison of the ancient bronze fibulae of the north of Europe with those of the south, the result being so marked a difference in an artistic point of view that the one cannot be supposed to have originated through any influence of the other. This being the case, M. Hildebrandt proposes that we should look to Asia Minor for a prototype which would harmonize with both.

The Primitive Inhabitants of Italy.—A third paper (reported as above, p. 94), by the learned Count Conestabile, deals with the primitive inhabitants of Italy, commencing with a description of the four successive immigrations of branches of the Aryan race into Europe from their primitive settlements in Bactria and Sogdiana. 1. The Celtic branch, taking a direction south and west of the Caspian Sea, occupying first the regions of the Caucasus, and afterwards advancing along the Danube towards the centre and west of Europe. 2. The Germanic branch, taking a more northerly route, passing through Scythia and Sarmatia, reaching ultimately the shores of the Baltic, and penetrating into Scandinavia. 3. The Slavic race, passing through Sarmatia, taking the route of the Volga, and settling in Russia, Lithuania, Bohemia, Illyria, and Servia. 4. The Aryan-Pelasgic race, leaving the common settlement a little after the Celtic branch, passing along the south of the Caspian, and advancing into Asia Minor and on to the Hellespont,

across which bodies of them passed on two occasions, and spread, on the first, in Thrace, Northern Greece, Illyria, and the north of Italy, while, on the second, they descended into Italy, driving the previous inhabitants to the extreme south. The next immigration of the Aryan-Pelasgic race into Italy took place by sea, the points of landing being Calabria in the south and the mouth of the Po in the north. The last immigrants were the Pelasgo-Tyrrhenian or Etruscan colonists, who came direct from Asia. Between the first incursions of the Aryans into Europe, which are stated to have taken place about the thirtieth century B.C., and the arrival of the Etruscan colonists, a period of about fifteen centuries elapsed. That the Etruscans had attained a considerable influence in Europe by the fourteenth century B.C. may be gathered from the evidence of the hieroglyphic inscription at Carnac, in which a victory is recorded to have been gained at that date by the king of Egypt, over certain confederate enemies "from the islands and regions of the sea," among whose names occurs that of the *Turscha*, which, when we consider that the other allies are spoken of as Lycians, Achæans, Sicilians, &c., there is no difficulty in recognising to be identical with the archaic forms *Tursce*, *Turschen*, *Tusce*. The *Turscha* took the chief part in the expedition. The advent into Italy of colonists familiar, as the Etruscans were, with many forms of industry, and much addicted to commerce, gave no doubt a great impulse to industry throughout Europe. At the same time it is not correct to trace the introduction of working in bronze into northern Europe to the Etruscans alone. For contemporary with them, and rivals in skill in working metals, as well as in commercial enterprise, were the Phœnicians, whose visits to the west of Europe are matters of historical fact.

The fourth volume of the *Transactions and Proceedings of the New Zealand Institute*, conducted by Dr. Hector, has just reached us. The most important papers are as follow:—1. "Ethnographical Considerations on the Whence of the Maoris;" by J. T. Thomson. Mr. Thomson, after incidentally mentioning that native tradition has pointed out the Navigators' Islands as the earlier home of the Maoris, proceeds to base his conclusions on the evidence afforded by physical form, customs, and language. He illustrates his subject by vocabularies of words and numbers and by maps, and arrives at the following results: 1st. That Hindostan as well as the Indian Archipelago contained at one time a Negro population. 2nd. That waves of migration issued from the South Peninsula, or Barata, in both an eastern and western direction. 3rd. That no western emigration ever proceeded out of Tamasak, or the south part of the peninsula of Malacca, or Sumatra, so as to affect Madagascar. 4th. That the progress of the Barata is traceable eastward by language as far as the Moluccas, of which Ternati is the principal settlement. 5th. That the race was modified in colour and physiognomy, but not in language, by the incursions of the Mangians and Anamese. 6th. With the Moluccas as a basis, a stream of the mixed races flowed eastwards, from island to island, over Polynesia—one branch finding its way to New Zealand, via Tongataboo. 7th. Barata, or South India, was, therefore, the Whence of the Maori.—2. "Moas and Moa Hunters;" by Dr. Haast; with notes by the Rev. J. W. Stack. Dr. Haast illustrates his paper with a map of the moa hunters' encampment at the mouth of the Rakaia river, and a plate of implements of obsidian and of chipped stone found in association with moa remains in that locality. The author discusses the evidence of the antiquity of the *Dinornis* at great length, and arrives at the following conclusions: 1st. The different species of the *Dinornis*, or moa, began to appear and flourish in New Zealand in post-Pliocene times. 2nd. They have been extinct for so long a time that no trustworthy traditions respecting their existence have been handed down to us. 3rd. A race of *Autochthones*, probably of Polynesian origin, was contemporaneous with the moa, by whom the huge wingless birds were hunted and exterminated. 4th. A species of wild dog was contemporaneous with them, which was likewise killed and eaten by the moa hunters. 5th. They did not possess a domesticated dog. 6th. They were low in civilisation, only using rudely chipped stone implements; the Maoris, their descendants, on the other hand, had, when the earliest Europeans arrived in New Zealand, attained the art of manufacturing finely polished stone implements and weapons. 7th. The moa hunters cooked their food in the same manner as the Maoris of the present day, but they were not cannibals. 8th. The moa hunters had access to the Northern Island, whence they procured obsidian. 9th. They also travelled far into the interior of the island to obtain flint, of which some of their stone implements were made. 10th. They did not possess implements of nephrite or greenstone. 11th. The art of polishing stone implements is of considerable antiquity in New Zealand, and as they only possessed chipped stone implements, this furnishes an additional proof of the long extinction of the moa.

The Occurrence of Face-Urns in Brazil.—Professor C. F. Hartt has published a drawing and description, in the *American Naturalist* for October, of a well-preserved urn of this kind, from a cave on the Rio Maracá, a little river in the province of Pará. The awkward turning forward of the elbows of the figure—a male one—is remarkable. The urn contains part of a human skeleton, which shows no traces of having been burnt. On the floor of the grotto where this urn was found

fragments of other urns have since been met with; some had a similar shape, others had the bodies of armadillos and tortoises, with human faces. The author has quite recently restored from fragments a female face-urn from the Ilha do Pacoval, in Lake Arary Marajó, the upper part of which is rounded to represent a head with human features, and possesses pieces of another urn which has two faces.

At the third general meeting of the *Deutsche anthropologische Gesellschaft*, held at Stuttgart, Professor Virchow read a paper combating the view pronounced by M. Quatrefages in the *Revue des deux Mondes*, and in a more recent lecture, that the present Prussian people had sprung from a race of Finns. He further endeavoured to show that they received civilisation from the French who emigrated after the revocation of the Edict of Nantes, and that they are anthropologically different from the people of South Germany. A condensed report of Professor Virchow's comments is given in *Ausland*, No. 42, 997. He finds that Quatrefages bases this theory on too scanty material and altogether insufficient grounds. The hypothesis, at one time so universally held, says Virchow, that all longheaded skulls were Celtic, may now be taken as an example of how easy it is to overstep the mark, and of the caution that should be exercised in anthropological enquiries. Any conclusions that may be drawn from the forms of skulls of early times are quite open to question. The influence of culture has hitherto been too little considered. Schaffhausen has observed that the growth of the skull continues to a later period than was formerly supposed, and that it increases in breadth in old age. This explains how it happens that so many more of the long and narrow skulls have been traced to earlier times, and that the proportion of the broader ones increases in the quaternary epoch. In the case of the broad skulls the brain has usually attained fuller development, while the most remarkable long and narrow skulls are to be met with among lower races. For this reason, then, peculiarities of races become obliterated in time.—*Die anthropologische Gesellschaft*, which now numbers 1358 members, will hold its next annual meeting at Wiesbaden.

The *Bulletin de l'Académie royale des Sciences de Belgique*, No. 7, contains a note by G. Dewalque, announcing the discovery of wheat in a bone-cave in Namur. An exploration of this cave, which is near Jemelle, was made by Professor Cousin, of Louvain, who found some bone implements, together with numbers of human bones. During a later visit more human bones, and a somewhat abundant quantity of wheat, were discovered in a stratum of angular flints. The wheat appeared to have been charred, and though it is decidedly smaller in size than our ordinary grain, the author does not hesitate to affirm that the material he has found is cultivated wheat.

Since our notice (*Academy*, vol. iii. p. 320) of the reports from Zürich of university and medical education for women, a little book has been published giving an account of the legal and professional aspect of the same question at Edinburgh. The writer, Miss Jex-Blake, is one of several ladies who were allowed to matriculate as medical students at that university in October 1869, but the full importance of the concession was not apparently understood by the authorities at the time, and their attempts to withdraw it without legal cause have given rise to litigation which is scarcely likely to end in their favour. The statutes of the university make no mention of the sex of students, and the governing body is consequently free to receive women on the same terms as boys if it pleases, but the practice of centuries is held to have barred the right of women to claim admission if it is refused. Once matriculated, the ladies are entitled to all necessary facilities for study and—which is the point in dispute—have a claim to be enabled to fulfil whatever formal conditions are imposed upon students desirous to graduate in medicine or any other faculty they have selected. The importance of the question being tried at Edinburgh appears from Miss Jex-Blake's book to be that, if that university breaks faith with its *alumnae*, English women intending to study medicine will have to do so either in America, France, Switzerland, or Italy, and as no foreign degrees are legally recognised in this country, and a Paris graduate is placed on the same footing with the most unscrupulous female charlatan, it is to be feared that the actual demand for lady-doctors will tempt unqualified practitioners into the unprotected or unregulated half of the medical profession. The book is worth consulting as a clear and temperate summary of the past history and present state of a controversy that is likely to last some time, and was embittered, as appeared from the newspapers a year or two ago, by the discovery that some of the ladies could compete successfully for open endowments.

New Publications.

- BENTHIN, J. Lehrbuch der Sternkunde. Leipzig: Fleischer.
 CREDNER, H. Elemente der Geologie. Leipzig: Engelmann.
 DE FONVIELLE, W. La Physique des Miracles. Paris: Dentu.
 DÜHRING, E. Kritische Geschichte der allgemeinen Principien der Mechanik. Berlin: Grieben.

- EIBEN, C. E. Beiträge zur physiologischen Charakteristik der ostfriesischen Inseln und Küste. Emden: Haynel.
 ERDMANN, E. Beskrifning öfver Skånes stenkolssförande Formation. Stockholm: Bonnier.
 HENSEL, R. Beiträge zur Kenntniss der Säugethiere Süd-Brasiliens. Berlin: Dümmler.
 HOUZEAU, J. C. Études sur les Facultés mentales des animaux comparées à celle de l'homme. Bruxelles: Muquardt.
 LUDWIG, A. Agglutination oder Adaptation? Eine sprachwissenschaftliche Streitfrage. Prag: Calve.
 MACH, E. Optisch-akustische Versuche. Prag: Calve.
 MAGNUS, H. Ophthalmoscopischer Atlas. Leipzig: Engelmann.
 MAILLY, E. Tableau de l'Astronomie dans l'hémisphère australe et dans l'Inde. Bruxelles: Hayez.
 MAILLY, E. De l'Astronomie dans l'Académie royale de Belgique. Rapport séculaire (1772-1872). Bruxelles: Hayez.
 MANZI, P. M. A. Studio psicologico sulla Vita umana. Lodi: Wilman.
 MER, E. De l'Action physiologique de la Gelée sur les Végétaux. Paris.
 MILNE-EDWARDS, H. et A. Recherches pour servir à l'histoire naturelle des Mammifères. Livr. 12 et 13. Paris.
 NAQUET, A. Précis de la Chimie légale. Paris: Savy.
 OBERMÜLLER, W. Deutsch-keltisches, geschichtlich-geographisches Wörterbuch. Berlin: Denicke.
 PALMIERI, L. Incendio Vesuviano del 26 Aprile 1872. Torino: Bocca.
 REHM, E. Die Entwicklungsgeschichte des Kleearten zerstörenden Pilzes. Göttingen: Deuerlich.
 REHMANN, A. Einige Notizen über die Vegetation der nördlichen Gestade des Schwarzen Meeres. Berlin: Friedländer.
 RICARD, C. J. E. Études de Calcul différentiel. Paris.
 RITTHAUSEN, H. Die Eiweisskörper der Getreidearten, Hülsenfrüchte und Oelsamen. Bonn: Cohen und Sohn.
 SCHLEGEL, V. System der Raumlehre. Leipzig: Teubner.
 SMITH, W., and GROVE, G. An Historical Atlas of Ancient Geography, Biblical and Classical. Part I. Murray.
 STEUR, C. Ethnographie des Peuples de l'Europe avant Jésus-Christ. Bruxelles: Muquardt.
 TREVITHICK, F. Life of Richard Trevithick. Spon.
 ZENKER, W. Ueber die physikalischen Verhältnisse und die Entwicklung der Cometen. Berlin: Hempel.

History.

Gustavus Adolphus in Germany, and other Lectures on the Thirty Years' War. By R. C. Trench, Archbishop of Dublin. Second Edition. Macmillan.

THIS is practically a new work, though two of the lectures were published seven years ago. We have of late had so little that is worth reading in English on the subject (except Mr. Ward's *House of Austria in the Thirty Years' War*) that this account of the general and social aspects and results of the great religious struggle of the seventeenth century is peculiarly welcome. And yet few foreign events were ever watched in England and Scotland with more interest. The old book called *The Swedish Intelligencer*, published in numbers from time to time, was a remarkable one for that age, and Lockhart's account in the *Harleian Miscellany*, as well as Monro's, shows how many volunteers from this island were serving in the Swedish ranks. The character of Gustavus has been assailed of late years by some writers on the ground that he was not fighting for religion so much as "for his own hand," and was in fact a self-seeking robber who did much to break up the unity of the Empire. It is true that he had been long alarmed at the Austrian conquests, and still more at their plan of getting a firm footing on the Baltic with a view to rooting out Protestantism from the North. But it is the happiest of all causes when in defending his own nation such a leader is defending also great and universal interests. Such was Elizabeth's war against Spain, and such Gustavus' campaign against Tilly and Wallenstein. It must be remembered that Richelieu,

whose ultimate policy was to humble the house of Hapsburg, had enough on his hands at the moment owing to his unfortunate resolution to destroy the local independence of the Protestants in France, and make the monarchy absolute, when probably conciliation would have given him the command of a splendid force of sailors from Rochelle and the west coast and not inconsiderable help by land. It was at this moment when the cause of North Germany seemed lost that Gustavus Adolphus landed at the mouth of the Oder, with something of the feelings of one of the old heroes raised up to deliver the chosen people from bondage. The Elector of Brandenburg was a miserable incapable—one of the few such whom the house of Hohenzollern has produced; the Elector of Saxony was, if possible, worse; Christian of Denmark had failed, not being supported properly by his nephew, our Charles I., who was now involving himself hopelessly in the contest with his own subjects; Gustavus was the sole remaining hope. Archbishop Trench has not gone at length into the military events, as his main object has been to show the social results of the war of religion on the country. The Jesuits, by influencing Ferdinand II. of Austria and Maximilian of Bavaria to this war, brought on Germany a destruction like that which Innocent III. brought on South France by the Albigensian crusade. We must refer to the Archbishop's book for the details, which he has excellently illustrated from the popular poems of the time, and from the fortunes of the clergy and of the universities, drawing his materials from Opel and Cohn's *Historische Lieder aus dem dreissigjährigen Kriege*, and from Tholuck and others. The list of works given in the preface shows how much has been lately done in Germany for the history; we may expect soon Mr. Motley's book on the war, which will form the third part of his great work. Meanwhile we would recommend the Archbishop's book as containing an admirable series of sketches on the subject. He has illustrated it from his own special line of enquiry by adducing the new words introduced at this period, such as "plunder" and "marauding," and well brought out the influence of France on the German language during the war, which ended in giving Louis XIV. Alsace as his share of the spoil of the dismembered land, a thing Germany has neither forgotten nor forgiven. He quotes on this a *mot*, ascribed to Ranke. "After the capitulation of Sedan and the surrender of the French Emperor, an Englishman, who thought the war should now cease, asked the historian across a table at Berlin, 'But whom are you making war on now?'—'Louis XIV.,' was the reply."

C. W. BOASE.

RECENT EDITIONS IN THE ROLLS SERIES.

REGISTRUM *Abbatiae Johannis Whethamstede, Abbatii Monasterii S. Albani, iterum susceptae*. Ed. H. T. Riley.—This is one of the Registers of the Abbots of the fifteenth century, the publication of which will complete the series of St. Alban's Chronicles and Documents for which we are indebted to Mr. Riley. Whethamstede's Register used to be ascribed to Robert Blakeney, a chaplain of the abbey, but he was only the possessor, not the author, of the book, which was at a later period the property of Lord W. Howard, more famous as "Belted Will," who mentions his buying it for twenty shillings in 1589. It is now in the Arundel collection of manuscripts at the College of Arms. It was probably a compilation from various sources made shortly after Whethamstede's death by some now unknown hand. No doubt the abbey registers were used for the work, but the abuse poured on William Walingforde, who was the abbot's right-hand man, shows that it came from an alien pen, and it was probably composed just before 1476. The point is important because inferences have been drawn from Whethamstede's supposed authorship. Hallam, for instance, does so towards the close of the eighth

chapter of his *Middle Ages*; and so on the vexed question of the murder of Humphrey, the "good" duke of Gloucester, "Whethamstede" has been quoted as saying that he died of grief and sickness, the abbot being a warm friend of Gloucester. The register contains the account of the first and second battles of St. Albans, 1455 and 1461, in which the abbey suffered so much. This changes the registrar from a violent Lancastrian into a Yorkist. "His change of party is quite sudden and amusing enough." Mr. Riley, however, means to bring these matters under our notice more at length in the introduction to the succeeding volume. We trust the completion of his St. Albans series will be only the middle point of the services which he has rendered to the history of old London and its neighbourhood.

Calendar of the State Papers relating to Ireland of the Reign of James I., 1603-6. Edited by the Rev. C. W. Russell and J. P. Prendergast, Esq.—The unfortunate history of Ireland is well represented in the state of the papers from which this Calendar has been compiled. They are scattered far and wide, and the Master of the Rolls has wisely sanctioned a complete account of them all, instead of confining the task of the editors to the comparatively small collection contained in the Record Office. There are only thirty-two Irish entries in Bp. Stapledon's Kalendar formed during Edward II.'s reign (some of which are illustrated in the editor's preface). There is no notice of any Council Book in Ireland prior to Henry VIII., and most of the later ones have been destroyed. The leading statesmen kept possession of state papers much more than was done in England, and hence the importance of the Chichester, Fitzwilliam, and Ormonde documents, of which Carte the historian had the use: the Conway collection supplies much, especially in the docquets (or summaries) of letters, and of course Sir Robert Cotton, our great antiquary—perhaps not very careful in returning what he had borrowed, as was the way with antiquaries—had added much interesting Irish material to his stores. Of all these, as well as of the Carte and Carew papers, the editors give a very interesting sketch. Some volumes got as far as Philadelphia, and were generously restored by the directors to the English national archives in 1867. The most interesting part of the reign is not yet reached, that of the plantation of Ulster by the new English and Scotch colonies, to illustrate which there were a series of maps of the six escheated counties; two of which, Derry and Donegal, have unfortunately not yet been found. Those of Armagh, Cavan, Fermanagh, and Tyrone, have been reproduced by photo-zincography and coloured. And we cannot but approve of the editor's plan, to give full details of all lists of names of persons and places, and, in fact, a somewhat fuller analysis of the papers than is given in the English calendars, where it is often provoking to find one person or place mentioned, with an "&c." or "and others" following, when the historical importance of the entry depends on the lists of names concerned with public affairs, conspiracies, and the like. Mr. Prendergast, in especial, has made the subject of the English settlements in Ireland his own, so that we look for considerable historical help from the forthcoming volumes. James tried to pacify the Scotch borders by transplanting the Grahams and other inhabitants of Leven, Esk, and Sark into Ireland, and a subscription was made throughout Cumberland and Westmoreland to procure them convenient farms. It is these details of the social condition of the country which are unfortunately omitted in the ordinary histories of James's reign, while the doings of the favourites Carr and Villiers are chronicled at length. Some day we may have a history of the kingdom as well as one of the king.

Memoriale Fratris Walteri de Coventria. Ed. W. Stubbs, Regius Professor of Modern History in the University of Oxford. Vol. I.—The historical collections of Walter of Coventry having been praised by Leland, our German friends have been constantly urging its publication. Unfortunately the book is a mere compilation, and we already possess what it has to tell us in other forms. It was right to publish it however, for it completes the series of works connected with Benedict of Peterborough and Roger Hoveden, and supplies an interesting instance of that process of abridgment and adaptation by which the successive mediaeval chroniclers provided for the historical wants of their own time, and gives some help towards disentangling the com-

plicated relations between their several works. It also helps us to correct the text of previous authors, e.g. Walter had a better copy of Florence of Worcester before him than our present printed editions supply. It was written, and Walter of Coventry lived, between 1293 and the end of the reign of Edward I.; he probably wrote in the diocese of York (as the local indications seem to show), and used some previous compilation, such as the Harleian MS. 3860, while the coincidences in expression with the extracts from the ancient chronicles published by Edward I. in the great roll (*Foedera*, i. 769) seem to point to the conclusion that the two compositions were drawn up in concert, or the one abridged from the other. Professor Stubbs gives an amusing account of the conjectural way in which Bale and Pits and later bibliographers have evolved a biography of Walter, of whom they knew nothing whatever beyond his name. Modern biographers more ingeniously write a "life and times" of their authors, where "the times" play nearly the whole part. The historical illustration of the period is reserved by the editor for the preface to the second volume, on the appearance of which we hope to return to the subject.

Calendar of the Clarendon State Papers, preserved in the Bodleian Library. Vol. I., to January 1649. Ed. by O. Ogle and W. H. Bliss.—This has been drawn up on the pattern of the Calendars of State Papers in the Rolls Series. The most important of the documents collected by the great English historian were published in three volumes folio, but this calendar supplies many details and some corrections, not only to the published volumes, but to Clarendon's own history. A further acquisition to the collection was made so lately as 1860, when other papers, enclosed in boxes and in Lord Clarendon's private writing chest, were sent by the trustees of the bequest made to the university by the third earl in 1753. "It may be worth observing that in this *escritoire* are the writing materials used by Lord Clarendon himself—pens, silk, wax, pounce-box, and scissors—just as he left them." The many letters of the king and queen form a valuable part of the collection. Above 300 letters of state, addressed by Queen Elizabeth to foreign princes in the early years of her reign, are calendared as addenda. There are many interesting notices of Hyde himself, and of the preparations he made for his history, which he called "A Book of Martyrs"; the documents show even more than the history the amount of discord among the king's generals, especially in the West. One note states "how odious Lord Culpeper, *Sir Edward Hyde*, and Lord Hopton are to the commissioners, gentry, and county of Devon generally." On the other hand, there are complaints against Lord Goring for misapplying and embezzling contributions, and Hyde says of him, "he does nothing but drink and play." There are curious details of the money levied in different parts of the country; in fact, we much want a budget of both sides during the war, the levies of men and money are not at all explained in the common histories; the lists are also of value as showing the relative importance of different parts of the country, which of course differed much from what it is at present. Some of the early entries show Charles' love for art—he procures pictures from Spain, and desires plaster moulds "of the marble heads of Julius Caesar, Marcus Marcellus, and Hannibal, at Aranjuez"; and "Velasquez, the king's painter, certifies that the heads sent are correct, that of Hannibal only being doubtful, there being so few statues of him existing." Now and then we have a note by the editors, such as the following—"Reference is made to this letter in *Hist. Rebell.* book ix. p. 544, but the words and tone are *entirely different* from those quoted there."

C. W. BOASE.

Intelligence.

It was to be expected that the success of the new Imperial University at Strassburg during its first summer term would not be very great. The lectures were attended by no more than 212 students, of whom about 130 came from various parts of Germany, the rest being natives of Elsass. There is hardly a doubt that most of those belonging to the first category will not return for the winter, as they felt rather uncomfortable in the midst of a sulky population, and did not meet that kind of social accommodation to which the academical youth of Germany is accustomed elsewhere. Their successors will probably be better able to accommodate themselves. A short time ago there appeared a similar feeling of discouragement among the professors, though most of them had accepted their new chairs with rather a superabundance of enthu-

siasm. This reaction, as it appeared, was chiefly owing to the fact that Professor A. Springer, the eloquent historian of art, exchanged Strassburg so very soon for a more secure and lucrative chair in the University of Leipzig, whilst Professor Brunner accepted a place in the faculty of law at Berlin. These, however, are occurrences which happen more or less continually in all the other German universities. And it is scarcely just or generous, after a six months' experiment, to give utterance to the suggestion that that of Strassburg may after all prove a failure. It will be time to arrive at an opinion on this point in five or, say, ten years hence, when plenty of evidence will have been collected, whether or no a distinguished corporation, for the most part carefully composed of the best men in the various academical disciplines and richly endowed, has spread its attractions both over cis- and trans-Rhenane Germany. It may not be amiss to remind the Strassburg professors and scholars that the University of Berlin, at the time of its foundation in 1810-11, was attended by 256 and after the War of Liberation in 1817 even by no more than 198 students. Fortunately, with the beginning of the winter term, a second batch of professors will join those who have already entered upon their duties at Strassburg. Prominent among these are: in the faculty of divinity, Dr. Schulz, from Basel, and Dr. Zoepffel, from Göttingen, the author of the excellent book on the history and ceremonies of papal election, which we reviewed a short time ago. Dr. Geffcken, from Hamburg, formerly Hanseatic chargé d'affaires in London and Berlin, has accepted a chair for public law; and Dr. R. Sohm, from Freiburg, will lecture on German and canon law. Among the new arrivals we are moreover glad to notice Dr. G. Schmoller, from Halle, a leading representative of the younger school of political economists in Germany; Dr. A. Michaelis, the author of the great work on the Parthenon, which has lately been so favourably received by English critics; Dr. W. Scheer, of Vienna, and Dr. E. Boehmer, of Halle, the one a rising authority in the history of German, the other in the Romance languages and literatures.

G. Droysen, junior, the author of a very substantial life of Gustavus Adolphus, hitherto professor extraordinary in Göttingen, has been advanced to an ordinary chair of history in the University of Halle, in the place of H. Leo, the well known and eccentric historian and linguist, who is retiring on account of old age.

The faculty at Tübingen was very anxious to fill its vacant professorship of history by calling Dr. Max Büdinger, of Zürich, most favourably known as a first-rate teacher, and learned in almost every branch of ancient and modern history; but the people at Vienna were quicker and decidedly more liberal in their offers than the Saxonian authorities, and have succeeded in securing his services. This failure is owing not only to the ignorance, but chiefly to the intolerance, of the timid and irresolute Württemberg government: Büdinger, with all his sound Christian learning, being unfortunately a Jew.

Contents of the Journals.

Hermes (vol. vii. part 1) has articles on Diogenes, who did service in freeing Athens after the death of Demetrius, B.C. 229; the Roman Senate's days of meeting under the later republic; the inscriptions found by our countryman Wood at Ephesus; the Greek proper names on coins; the family of T. Flavius Alkibiades (among the later Athenian Archons); and an Argive inscription interesting for the dialect and for the account of money contributions reckoned by two standards, Aeginetan and Attic.

Bullettino dell' Instituto (September and October) describes the excavations in the Forum, which were interrupted by so many water-springs (one remembers the fountain of Juturna and the Curtian Lake) that it became necessary to discover the course of the old Cloaca Maxima and clear part of it to let the water run off. The progress of the works has now settled the question as to the limits of the Forum Romanum (Regio VIII.).—An inscription of Smyrna, containing a decree of the Ionian Confederacy, and some at Athens, marking the boundary of the Cerameicus, are also given.

Revue des deux Mondes (October 15) contains good articles on the political and educational views of Rabelais, and Sixtus V.'s church policy in France.—An article on Jerome Bonaparte's kingdom of Westphalia shows how Napoleon destroyed his own work by the monstrous levies of men and money required of his subject kingdoms.

Preussische Jahrbücher (October) describes the political importance of the upper valley of the Rhine in the time of the Emperor Frederick II. At Trifels was the treasury of the empire, close by the Scharfenburg, where Richard Cœur de Lion was imprisoned.—There is a good account of the origin of the Zollverein, which, by bringing about commercial unity, gave a firm basis to schemes of political union.

British Quarterly Review, October, contains an article, by a well-known and unmistakable writer, on "The Goths at Ravenna," describing the historical greatness of the city, and the existing monuments which are the records of that greatness—in the age when the Roman and the Teutonic elements of the modern world stood side by side, and neither had as yet absorbed the other.

New Publications.

- CHABAS, F. Études sur l'Antiquité historique d'après les sources égyptiennes et les monuments réputés préhist. Paris : Maisonneuve.
 DE NERVO, Le Baron. Histoire d'Espagne depuis ses origines. Deux Tomes. Paris : Michel Lévy.
 GIESEBRECHT, Wilhelm v. Geschichte der deutschen Kaiserzeit. 4. Band. Staufer und Welfen. 1. Abth. Braunschweig : Schwetschke.

Philology.

The Study of Philology. [*Wie studirt man Philologie? Eine Hodegetik für Jünger dieser Wissenschaft.* Von Wilhelm Freund.] Leipzig : Wilhelm Violet.

Τῆς δ' ἀρετῆς ἰδρύματα. Instead of the whole verse, Herr Freund has placed this fragment as a motto at the head of his book, which it characterizes more aptly than he can have himself intended. A little of everything, but of some things too much in proportion to their importance, of others equally necessary too little, "almost nothing," sometimes indeed "nothing at all." In the introductory "Letter to a Young Friend," it is explained that the book owes its origin to the intercourse between the author and a number of diligent young disciples, brought about by a book published some years ago and advertised on the cover of his present work, an "asses' bridge," as they say in my country, for the matriculation examination, called *Prima*. The enquiries which he had to answer respecting the nature, the character, the extent, or the methods of philological study, suggested to him the desirability of reducing his ideas "upon the best way of turning the all too short three years' course of study to the best account in mastering the abundant subject-matter of philology, into a lucid *Hodegetik*, by the help of which the future philologist, even before the sanctuary of his science opens its gates to him, may yet, while, as it were, in the outer courts of the temple, acquaint himself with its ample chambers and rich treasure-hoards." It cannot be denied that such a book might prove of use to beginners, and, apart from national and local differences, the assistance intended for the young German student might be acceptable to the English one as well. But in the aphoristic and desultory manner in which this introduction is composed, there is nothing satisfactory or complete, unless we except some matters of detail which scarcely belong to the subject, and some general hints which show a just appreciation of the task of contemporary philology. A partial analysis of the contents of the book will make this apparent.

The work is divided into five parts. Of these the first discusses the name, the conception, and the compass of philology (pp. 3-33). It begins with a review of the use of the word *φιλολογία* by the ancients, to which is appended a very cursory survey of the history of philological studies amongst them and amongst the moderns since Petrarch. There is just as little reason for the omission of the name of Zenodotus before those of Kallimachus, Eratosthenes, Aristophanes, and Aristarchus, as for the fact that amongst the literary notices the *πινάκες* are referred to in connection with Krates of Mallus, the head of the Pergamite school, and not *à propos* of the Alexandrines. It is not a historical certainty that Varro composed 74 different works (pp. 8 and 96), but only an inference from Ritschl's calculation, though, no doubt, an inference which approximates very closely to the truth, and the same may be said of the total (620) given for the number of volumes in which these works were contained; in fact, the latter statement requires qualification, as a fresh revision of the MS. catalogue of Varro's writings shows the *imagines* to have comprised only 15 instead of 51 books. The subject also of several of the last books of the *libri disciplinarum* of Varro is only determined with

approximate accuracy in Ritschl's admirable researches. But in a book destined to serve as an introduction to the temple of scientific truth, none but certain and uncontested information should be conveyed, except with the qualification of a "perhaps;" a "query (?)" in this case would have been enough, but it was also indispensable; and the same may be said of the date ("about 470 A.D.") assigned to "Marcianus," or, as it is usually written after the best authorities, Martianus, Capella. This summary, from the revival of the study by Petrarch down to F. A. Wolf, occupies little more than three pages. Of the latter, as the founder of the science of antiquity as a united whole, a more detailed account is given, and, as befits the purpose of this work, chiefly in the form of extracts from his exposition of the Science of Antiquity, from which the author's fundamental principles are derived (pp. 14-28). With disproportionate brevity, in less than two pages, and without even a reference to other sources of information, the author alludes to the modifications which the Wolfian system has undergone in the hands of Boeckh, O. Müller, and Ritschl, without making the slightest reference to the approaching publication of Boeckh's *Lectures on the Encyclopaedia of Philology*: this is followed by a similar skeleton excerpt from Fr. Haase's excellent article, "Philologie," in Ersch and Gruber's *Encyklopädie*, which is also to be reprinted shortly in the proposed edition of Haase's *Kleine Schriften*, where it will be more easily accessible to the general run of readers. The second part of the work is intended to supplement this summary view from the systematic side (the separate branches of philology, pp. 33-56), and the fifth part completes the historical side of the subject, "the masters of philological science in ancient and modern times" (pp. 89-139). As to the former, it must be acknowledged that the author assigns their just importance to the advances which have been made in the study of language; he gives due emphasis to the want of a standing-point from whence the general results of comparative philology can be embraced; he recommends the study of Sanskrit, and he refers to the Italian dialects: but here this section of the subject comes to an end. Not only is the study of the Greek dialects completely disregarded; not a word is said of the cultivation of the special grammar of the two classical languages, in the course of which discussion, besides the general philological standpoint already referred to, the importance of the historical standpoint for the study of grammar ought to have been pointed out, as would have come naturally in the author's way, since he expressly refers to the workers in the field of Roman inscriptions, and the linguistic importance of their labours. Here too we miss all reference to the corresponding researches relating to Greek inscriptions, while a special supplement (II.) actually contains some of the oldest Latin inscriptions, certainly the last place in which we should naturally look for them. Appendix I. gives an extract from F. A. Wolf's *Life of Körte* about Wolf's inscription as "studiosus philologiae" at Göttingen; III. Wolf's sketch for the proclamation of the opening of the philological seminary; IV. The most important parts of Niebuhr's well-known *Letters to a Young Philologist*; all three are more in place here than the above-mentioned second supplement. In the like sporadic, fragmentary, altogether unsystematic manner, there follows a hasty review of the remaining departments of the study, which are, according to the fancy of the moment, either superficially sketched in, or merely alluded to, or sometimes left out altogether; for instance, the author omits altogether to characterize the scientific problem to be solved by the history of literature, and dwells instead on the importance of studying the fragments and in general all the works of the classical authors.

A short sketch of Greek chronology is given, which, again, seems somewhat out of place, while that of Rome is omitted on the ground that the most important points are supposed to be already known. The recommendation not to neglect the study of archaeology commands assent, but what is said upon the subject is more than meagre. In conclusion, hermeneutics and criticism are disposed of in a couple of pages, the so-called "higher criticism" being in fact altogether left out of consideration, and, finally, though archaeological hermeneutics are noticed, archaeological criticism is not.

It would lead us too far to criticize the other two parts of the essay in as much detail as this section. The second contains (pp. 56-62) a "division of the philology student's work amongst six (half-yearly) terms." The value of this section, apart from every other consideration, must necessarily be very uncertain, because, as the author himself admits, the local circumstances of different universities must interfere with the realisation of all the practical advice he gives. Indeed, it may be doubted whether there is a single university in Germany where a student who, as the author rightly requires, extends his interest to the study of language in general, to Sanskrit, and archaeology, could go through a complete course in the time proposed. A fourth section, "the library of the philology student," is well suited to the plan and purpose of the work, giving a succinct account of the most important editions and other aids to philological study. But here too the most necessary works are sometimes omitted (as under the first heading, "Encyclopädisches," the one comprehensive *Encyclopædia* of philology by Bernhardt is left unnoticed), obsolete ones are quoted, e.g. Moebius's edition of the fragments of Anacreon, and the Bipontine of Macrobius, whilst more recent editions are overlooked. In such a choice the subjectivity of the chooser naturally asserts its rights, but we may be prepared to allow this, and yet feel some surprise at finding only the so-called "great" Buttmann mentioned amongst Greek grammarians; amongst works on the history of Roman literature, only Bernhardt and Teuffel, without Bähr or the compendious *Outline* of Hübner, which is so peculiarly adapted to the use of students attending lectures; amongst editions of Sophocles, Schneidewin-Nauack and even Wunder, but not Wolff; the Sophocles lexicon of Dindorf, and not that of Ellendt-Genthe, not the most recent corrections of the text of Euripides by Kirchhoff and Nauack, and for Aristophanes only Bergk, but not Meineke. In like manner we miss the most recently revised texts of Catullus, Pomponius Mela, Censorinus, Macrobius, of whom, as has been observed, only the Bipontine edition is mentioned; we miss the *Juvenal* of Jahn, though, besides Heinrich and Ribbek (*sic*), Ruperti and Weber are noticed; we miss the *Livy* of Madvig-Ussing, which should have been named along with Weissenborn's and my text, &c.: to say nothing of many other inaccuracies, the most laughable of which, "Magni Aurelii Cassiodori Opera, cum notis Rothomagi, 2 vols. Venet. 1729," we would willingly attribute to the printer (ἡρακλῆς and ὁκράνης for ἡρακλῆς and ὁκράνης, p. 49, may perhaps be laid to his charge), were it not traceable to F. W. Wagner's *Outline of Classical Bibliography*, a careless article of which has been thoughtlessly copied. On the whole, then, the book, in its present form, in spite of some just views and some useful, if not always well-timed, information, in spite of occasional hints well worth laying to heart, yet cannot, all things considered, be characterized except as a failure. After such a precursor, we look with redoubled anxiety for the appearance of Boeckh's *Encyclopædia*, but there would be room by the side of that for a shorter introductory outline calculated for the practical requirements of students if such a work were at once less

unequally and more solidly executed than the one addressed to Herr Freund's "young friend."

MARTIN HERZ.

The Irish MS. of St. Gall. [*Reliquie celtiche, raccolte da Costantino Nigra. I. Il Manoscritto irlandese di S. Gallo. Firenze; Torino; Roma.*]

THIS first part of M. Nigra's work has been got up in the best Italian fashion, and consists of 52 pages quarto, exclusive of some corrections, and four photolithographic plates illustrative of the various handwritings contained in the MS. The text of the latter comprises a little more than sixteen books of Priscian's *Latin Grammar*, copied by Irishmen some time in the course of the earlier part of the ninth century. The importance of the MS. attaches, however, not to Priscian's work, but to the numerous glosses, both marginal and interlinear, with which it is interspersed: some of these are in Latin, but the greater number in old Irish. In the introductory chapter M. Nigra discusses at length the date of the codex and other matters connected with its history, quoting, among others of its miscellaneous contents, a Latin hymn in praise of Guntarius, elected archbishop of Cologne in the year 850, as well as eight ogmic inscriptions, of which the first is in Latin. M. Nigra reads it, *feria Cai hodie*; nor is the second less Christian: it reads, *fel martain* (= *feria Martini*), erroneously deciphered by Zeuss as *fel martaen*. *A propos* of Zeuss, the foot-notes throughout teem with indications of his misreadings; the most serious of these was perhaps his having overlooked the difference between *n* and *m* in contractions.

Next come the glosses themselves and the author's notes on them. He tells us that he has only made a selection from the glosses; and it is to be regretted that he has not been able to publish them all. This part of the work seems to have been executed with his usual clearness and ability, though Irish scholars may possibly not agree with him on every point. To this we may add, that, in the course of the glosses, and his remarks on them, a good many points of considerable interest to the student of comparative philology are brought into relief. Among them we may mention the close relation between the Celtic languages and those of Italy and Greece, as shown in the word *ingen* (*cróa ingen* gl. *ungula*), Welsh *ewin* (probably for **inguin*), as compared with *unguis* and *ungula*. As to the question of *c* versus *p*, it is well known that Celtic *qu* gives in Irish *c*, and *p* in Welsh, which some less accurately state by saying that Welsh changes *c* into *p*; and it is seldom kept in mind that the deviation has not always taken place on the Welsh side, though the change in Irish of *p* into *c* is demonstrated by the words *caille*, *caisc*, *clúm*, *cruimther*, *corera*, *cuithe*, from *pallium*, *pascha*, *pluma*, *presbyter*, *purpura*, *putens*, respectively. To these data the St. Gall MS. adds (p. 34) one more item, *hi claidi* (gl. in *planta*). Page 22 offers, in the words, "*is gann in memr. et a scribend* (est difficilis membrana et ejus scriptura)," an instance of a curious borrowing from Latin, common in a few cases to Welsh and Irish; thus *scribend* is identical with Welsh *yscrifen*, both from *scribendum*; so *legendum* gives Irish *legend*, Welsh *leen*; and Irish *offrend*, Welsh *offeren*, "mass," comes from *offerendum*. To these we may add Welsh *cysstrawen*, "syntax," from *construendum*. Of special interest to Welsh philology is the author's deriving *tachtad* (gl. *angens*)—one of the many Celtic instances which we could wish Johannes Schmidt to have had ready to hand when he wrote his contribution *Zur Geschichte des indogermanischen Vocalismus*—from the "rad. ang. orig. AGH." On Irish ground the initial *t* is acknowledged as representing the prefix *do* in such cases: thus *do-achtad* probably became successively **dohachtad*, **d'hachtad*, *tachtad*. Now in

Welsh *tachad* is *tag-u*, "to choke;" but hitherto the possibility of *do-* becoming *t-* in Welsh has perhaps never been thought of, though it is not very uncommon to find *dh* making *t* in Welsh—as, for example, in *parotol*, "to prepare," from *parodhau*; *pyscota*, "to fish," from *pyscodha*, and *Betws* from old English *bedehus*, "a bead-house." On page 43 we have a still more convincing instance in *tocad* (gl. fors), as compared with *agad* (gl. fors), and with the Welsh *tynged*, "fortune" or "destiny." It would have been satisfactory to know what the author makes of the *d*, instead of the more usual *th*, in such passive forms as *gainedar* (nascitur), p. 43; *araisedar* (annitur), p. 49; and others which occur in these glosses: in the *Gram. Celtica* such forms have been stowed away among those with *th* without any apology. Of course it may be that the old Irish, like the old Welsh, sometimes wrote *d* for *th*; on the other hand it may be that the *d* is of old standing in the words referred to. The latter view would facilitate the equation of Welsh passives with those of the Irish: thus the derivation of Welsh *genir* (nascetur) would be **genidir*, **genidr*, *genir*, the elision of the *d* having been effected as in *cader*, "a chair," from *cathedra*, or of *g*, as in *pererin*, "a pilgrim," from *peregrinus*. J. RHŴS.

INDIAN MANUSCRIPTS.

TO THE EDITOR OF THE ACADEMY.

Mangalore, S. Canara, Madras Presidency,
September 12, 1872.

SIR,—Since I last wrote to you from Tanjore, the Government has transferred me to another part of the Presidency, South Canara. This province is interesting to a philologist, as here the Neo-Aryan and Dravidian languages meet, and the numerous dialects well deserve attention. I have no leisure for this myself, but have begun to print a series of specimens consisting of translations of Matthew xiii. verses 1-35. They will be done by natives, if possible, and will be quite trustworthy. The first (already printed) is in the southern dialect of *Koṅkaṇī*, spoken by the Catholic Christians of S. Canara; it is by a native priest, and is in the Canarese character, and also in the modification of the Portuguese alphabet, introduced before 1600 by the Goa Jesuits. The succeeding parts will give specimens of the *Māpila-Malayālam*, *Coorg* language, *Badaga* (on the Nilagiris) and other dialects as yet quite neglected. The Catholics and Muhammedans are very numerous on this coast, and I prefer their idiom to that of the Brahmans, as the latter by introducing pure Sanskrit words in great number completely destroy the character of these dialects. Each specimen will be transcribed in Lepsius' Standard Alphabet. The Basel missionaries very kindly assist, so I hope to be able to print an interesting series of these specimens.

I am seldom able to leave Mangalore, but during the Easter holidays I made an excursion with the Rev. J. Hesse to Mūdabiddri, a great Jain town in this district, and the residence of a famous *ācārya*, who received us with much civility in his convent (*maṭha*). He had sent for a Brahman, to speak Sanskrit with me, as I do not speak Canarese, and he himself (he said), being upwards of forty years of age when he became an *ācārya*, had no time to learn Sanskrit. He showed us all his MSS., about 100 in number, all old and very correct, but unfortunately written in the now almost forgotten *Hala-kaṇṇaḍa* character, and so it is necessary to train a copyist to transcribe them. My friend devoted himself to the Canarese MSS. and found nearly all the poems of Hampa, one of the oldest Jain poets who wrote in Canarese (before the eleventh century), and as yet only known by quotations; they include a *Bhārata* and a history of Rāma! I looked over the Sanskrit MSS. and found a very good and complete copy of Yaxavarman's commentary on *Ākātāyana's* grammar; also Candrasūri's *Prakriyāsangraha* to the same. The Southern Jains are *Digambaras*, and their books are almost exclusively in Sanskrit. I found, however, a very interesting MS. in Prākṛit, the *Aṭṭha-pāhuḍaka* (i.e. *prābhṛitaka*), consisting of *Gāthās* with a Hindi commentary. I find by this that the *Nirgranthas* (mentioned by the Chinese travellers) were Jains and not Brahmans. The stifling heat, however, soon compelled us to leave the *maṭha*, and we then visited the sixteen *vastis* (Jain temples) in the town. I heard that in one of these an immense number of MSS. had been walled up during

the troubles caused by the Muhammedan invasions in the last century, and had not since been taken out. The managers of the temple at first denied, but at last admitted, this report was true. I have only quite recently been able to get them to break down the wall and take the MSS. out. When this was done, more than 200 were found reduced to dust, but a number still remained uninjured. I have a list of more than 100 MSS., and among these are some treatises on *Nyāya* and grammar, and a commentary on the *Kātantra*, which appears to be by a Jain.

The managers also have sent me word that there are many other MSS. relating to the Jain and to the *Rasa* doctrine (which must be the *rasaśvara* system of the *Sarvadarśanasāgraha*, p. 97, &c.), but that it was not fit that the names of these books should be written down, or the books shown to anyone except myself, and that I might see them if I would go there again. This I intend doing shortly.

The *Āṅgīrī-maṭha* founded by a *Āṇkarācārya* is at a distance of a few days' journey from here, but above the ghats. Sanskritists are not aware that the great commentator on the *Vedas*, *Sāyana* (more correctly *Sāyana*), was one of the *gurus* of this *maṭha* by the name of *Vidyāraṇyasvāmin*. This last name occurs in the list given by Wilson (*Collected Works*, edited by Rost, i. p. 201, note), and in another list that I have recently procured he is described as "the great saint and *guru*, the founder of Vijayanagara, author of the commentary on the *Vedas* and other [books]." The present "*guru* of the world" will not show himself to Europeans, but I hope, nevertheless, to be able to find out if there are any autograph MSS. of *Sāyana* at *Āṅgīrī*. It would be of much use if I could learn even what character he used to write his works. Inscriptions show that at this time only two characters were in use in the Vijayanagara kingdom: the old Canarese (which he probably used) and the *Nandināgarī*, now peculiar to parts of Mysore.

I have lately made a discovery that the lists of *gurus* of the numerous *maṭhas* can be made the foundation of a real chronology of the later Sanskrit philosophical literature. These *maṭhas* are numerous in the South of India, but I have found that all belonging to any one sect are branches of one or two original foundations, and owe their origin to the peculiar rule of succession which is followed by the *gurus*. This rule is that there is only one *guru* at a time, and that when he supposes his death is at hand, he must appoint a successor (of course, a nephew or relation) by communicating to him the *mantra*; if, however, after doing so he recovers, the recently initiated *guru* has to leave and establish another *maṭha*. As lists of *gurus* are preserved in every *maṭha*, a comparison of these shows at once the date of the foundation, for all the lists go back to the first *guru* of the original foundation, and agree up to the date of the division. Most of the later philosophical treatises are by such *gurus*, and, as the author always mentions his predecessor's name, it is easy to find where and when he lived.

The Rev. J. Kittel has recently published a critical edition of the *Ṣaḍdamaṇidarpaṇa*, a Canarese grammar, of about the tenth century. The author (Keṇava) uses some technical words from the *prātiśākhya*s, and mentions many Canarese and Sanskrit words, among others a collection of Vedic roots by one Bhīma. Mr. Kittel is also much occupied with Canarese lexicography. Dr. Caldwell is engaged upon a new edition of his excellent *Comparative Grammar of the Dravidian Languages*. A. BURNELL.

CONINGTON'S PERSIUS.

TO THE EDITOR OF THE ACADEMY.

Harrow, October 17, 1872.

SIR,—Mr. Simcox says at the end of his review of Conington's *Persius* (*Academy*, vol. iii. p. 398), "it is to be wished that in a second edition some errors of the press may be corrected, and one or two obvious incompletenesses either supplied or removed; e.g. vi. 11, we have the following: 'Homer's revelations, however, turned on the doctrine of metempsychosis, he having been a peacock at one stage of the process (note on Prol. 3)'; where there is not a word about peacocks. Is it barely possible that Mr. Conington suspected an allusion to the fable of the daw and the peacock at Prol. 13?"

The oversight is less serious than Mr. Simcox supposes; the only error being that the note on Prol. 3 is referred to instead of that on Prol. 2, where the supposed words of Homer, "*memini me fieri pavum*," are quoted and illustrated. H. NETTLESHIP.

Intelligence.

E. Osenbrüggen's edition of Cicero's speech *Pro Milone*, which originally appeared in 1841, has been revised by Dr. Hans Wirz, whose commentary may be pronounced to be the most accurate now extant on this speech. The edition in its new shape may be especially recommended to young philologists and to masters at public schools. It is published at Hamburg, by W. Mauke.

The style and diction of Apuleius have been carefully investigated in an elaborate work by Professor H. Koziol (Vienna, Gerold's Sohn). It contains the most painstaking account of African Latininity we have yet seen. We are sorry to add that from the author's investigations it appears that Dr. Eysenhardt cannot always be trusted in his collation of the Florentine MS. In the same way the edition of Ammianus Marcellinus by the same scholar has been attacked by several scholars of great authority, especially by Th. Mommsen and A. Kiessling. A new edition of this important writer is in preparation by V. Gardthausen, of which we may augur well from the dissertation containing *Coniectanea Ammianica Codice adhibito Vaticano* (Kiel, 1869) and recent papers in Fleck-eisen's *Fachbücher*.

The first part of an edition of Cicero's *De Finibus*, with German notes by Dr. D. Böckel, has been published by Messrs. Weidmann, another edition of the same work by Dr. Holstein being advertised by Messrs. Teubner. A new edition of the *Tusculans* by Dr. Meissner (Leipzig, Richter and Harrassowitz) has also just appeared. We can only say that both paper and printing of this edition are even worse than they generally are in German books. Is it indeed impossible that German publishers should learn to get up their books decently?

Dr. E. Hiller's monograph on the fragments of the poems of Eratosthenes has just been published by Messrs. Teubner. The editor appears to be a genuine pupil of O. Jahn. He has succeeded in filling above nine sheets with discussions on three pages of fragments.

In the *Library of the Earliest Monuments of German Literature*, now publishing at Paderborn (F. Schöningh), Dr. E. Sievers has just edited Tatian's *Synopsis of the Gospels* in the Latin and the German text with an elaborate glossary.

Professor Jac. Bernays, of Bonn, has just published a German translation, with explanatory additions, of the first three books of Aristotle's *Politics*. His book may be considered both an elegant translation and an excellent commentary on the Greek original.

Professor O. Ribbeck, the editor of Virgil (against whom some of the last papers of the late Professor Conington were directed), has now left Kiel, and will this winter begin to lecture at Heidelberg.

A very interesting and important discovery has recently been made at Paris of the correspondence of a Greek called Stamaty, containing most minute and graphic accounts of the events of the French revolution, addressed to Prince Michael Soutsos of Roumania. This voluminous correspondence has been placed by General Trochu in the hands of M. Jules Loir and M. E. Legrand, who have just published a first specimen, *Documents inédits sur l'Histoire de la Révolution française* (Paris, Maisonneuve). Stamaty's letters, written in January 1793, alone fill fifty-five pages. An appendix contains letters written by other agents of Prince Soutsos at Vienna, Berlin, Warsaw, and Constantinople, which are likewise in General Trochu's possession. It is to be hoped that the whole of these interesting letters, which enable us to follow the course of events day by day, will be given to the world in a French translation. We are not particularly anxious to see the Greek originals printed, as they are written in the worst slang of the Phanari, and as these valuable documents would still remain comparatively unknown and unappreciated, were they only published in a language unintelligible to many. M. Legrand has, however, proved in the specimen now before us that he knows how to turn Stamaty's Greek into delightful French.

Professor Möbius' brochure, *Ueber die altnordische Sprache* (Halle, Buchhandlung des Waisenhauses)—originally read before the 28th Congress of Philologists at Leipzig—which treats of the history of the Scandinavian languages, their relations to each other and the Germanic languages generally, their literary monuments, and the various principles followed in editing these monuments, is of great value to all students of these languages, giving, as it does, a clear, brief, and comprehensive summary of the latest results of Scandinavian philology, and references to all the more important works (often little known out of Scandinavia) on the subject.

The last number of the *Transactions of the American Philological Association* for 1871 contains two important criticisms on Mr. Ellis' *Early English Pronunciation*. Professor March considers the evidence of the Old-English stave-rime, in which *hl*, *hn*, *hr*, *hw* alliterate with single *h*, and *wl*, *wr* with single *w*, as conclusive against Mr. Ellis' assumption of a single sound (*lh*, *hw*, &c.) for all these digraphs. Mr. C. A. Bristed accepts the general results of Mr. Ellis' investigations, but regards "palaeotype" as somewhat cumbersome and overdone, and criticizes many details, giving incidentally a good deal of valuable

information, especially on modern Spanish, with its remarkable dropping of final consonants. In many of his criticisms Mr. Bristed has fallen into the common error of assuming that the pronunciation of a given language is something that can be fixed absolutely, instead of being, as it really is, subject to indefinite variations. In some cases also we cannot help thinking that his phonetic analysis is either inadequate or positively incorrect.

The *Grammar of the Sindhi Language*, compared with the Sanskrit, Prakrit, and the Cognate Indian Vernaculars, by the Rev. Dr. Ernest Trumpp, has been printed by order of Her Majesty's Indian Government, who have secured the valuable services of Dr. Trumpp for the translation of the Sikh Granth.

Dr. Hermann Grassmann's *Wörterbuch zum Rig-Veda* is now rapidly passing through the press, and will consist of about fifty sheets, to be completed in eighteen months.—*Trübner's Record*.

Dr. C. Fr. Koch, the author of the *Historische Grammatik der englischen Sprache*, died of typhus, at Eisenach, on the 5th September. Dr. Koch has left rich materials, which will remain useless, as his repeated requests to be pensioned, so that he might devote his remaining years to the completion of his important labours, were not heeded.

A new classical and philological review (*Rivista di Filologia e d'Istruzione classica*) has been founded at Turin; it is conducted by MM. Pezzi and Müller, and the first two numbers seem to augur well for the revival of interest in such studies where they should certainly be most at home.

Contents of the Journals.

Grätz's Monatschrift (Jewish), August and September.—Perles' papers on Rabbinic language and antiquities (conclusion).—The 58th Psalm explained; by the editor. [Ingenious emendations.]—The Targum on the Psalms; by W. Bacher.

The Phoenix, April to August.—Linguistic articles:—Extract from a Japanese Historical Romance, in Roman letters; with translation.—Practical Lessons in Japanese; by the editor (Rev. J. Summers).—Bibliographical Notes on Chinese Books; by W. F. Mayers.—On the Aborigines of the Himalaya, with comparative vocabulary; by B. H. Hodgson.—Notes on the Chias or Ilkyens (collected in the district to the W. of the Irrawaddy), with vocabulary; by R. F. St. A. St. John.—Mongol and Turkish Vocabulary (from the great Russian work of Pallas).—The important series of papers on Buddhist Philosophy, by B. H. Hodgson, is now reprinted in full, and will soon be published separately.

Journal Asiatique, No. 72.—M. Renan's Annual Report. [A survey of Oriental literature in France, interspersed with excellent suggestions of criticism. It concludes with a warning against those "scientific Pharisees" "qui . . . n'accordent le bénéfice de la solidité qu'à la science qui s'étale avec ostentation."]—

Hermes, vii. pt. 2.—C. Curtius gives a revised text of a long inscription from Sestos, with an elaborate commentary. This inscription is in the collection of Mr. Calvert, American consul at Constantinople, and has been several times edited, a copy of it having been privately circulated by Mr. Greaves in 1866. It is in honour of one Menas, and belongs to the second century B.C.—U. Willamowitz-Möllerhoff has some good criticisms on twelve passages from Attic comedy.—U. Köhler (secretary to the Prussian embassy at Athens) edits two more Attic decrees, one of which is interesting as bearing upon the *δικαιὰ ἀπὸ συμ-βόλων*.—Th. Mommsen discusses the relation between the Vatican MS. of Ammianus and the text of Accursius (1533).—M. Haupt continues his *Conjectanea*.—H. Jordan discusses various vulgar forms and expressions found in Latin inscriptions which relate to the builder's art.—W. Dittenberger endeavours to prove a point of importance to Attic chronology, viz. the date of the "First Visit" of the Emperor Hadrian to Athens, which was adopted as an era.—R. Schöll brings a heavy charge against the good faith of M. F. Lenormant, as having forged a number of Attic funeral inscriptions. Certainly they have much in them to awaken the suspicions of one accustomed to such documents; and the learned Prof. Kumanoud, of Athens, has already expressed his doubts (*Ἀττικὴ ἐπιγραφαὶ ἐπιτύμβιοι*, p. 118 and 446, reviewed a short time ago in the *Academy*—vol. iii. pp. 158, 159).

New Publications.

BENICKEN, H. K. Das elfte Lied vom Zorne des Achilleus nach Karl Lachmann aus dem 12ten Buche der Ilias. Barmen: Steinhaus.
BERLINER, A. Pletath Soferim; Beiträge zur jüd. Schriftauslegung im Mittelalter u. s. w., aus handschriftl. Quellen. Breslau: Schletter.
LUZZATTO, S. D. Grammatik der biblisch-chaldäischen Sprache u. des Idioms des Thalmud Babli. Mit Anmerkungen von Dr. M. S. Krüger. Breslau: Schletter.
MEUNIER, F. Études de Grammaire comparée. Paris: Maisonneuve.

ERRATA IN No. 58.

Page 388, col. 2, line 5 from bottom, for "Houdoy's" read "Houdoy's."
" 399, " 2, " 39, for "Tōdrōs" read "Tōdrōs."